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Christ made sin, evinced
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CHRIST MADE SIN

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CHRIST MADE SIN,

EVINCED FROM SCRIPTURE:

(2 COR. v. 21.)

UPON OCCASION OF AN EXCEPTION TAKEN AT FINNER'S HALL, JANUARY 28, 1689,

AT REPRINTING THE

SERMONS OF DR. TOBIAS CRISP.

תָּשִׂים אָשָׁם נַפְשׁוֹ—"Thou shalt constitute his Soul Guilt."—Esa. liii. 10

TOGETHER WITH

AN EPISTLE TO THE AUDITORY OF THE EXCEPTION:

AND

DR. CRISP'S OWN ANSWER

TO AN

EXCEPTION AGAINST HIS ASSERTION, OF CHRIST BEING THE FIRST GIFT TO A BELIEVER, BEFORE THE ACTING OF GRACE IN HIM.

Acti agimur: We first Live, then Move.

By SAMUEL CRISP, Esq.

A NEW EDITION, BEING THE THIRD.

LONDON:

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BISHOP'S COURT, OLD BAILEY.

TO THE

EVANGELICAL, PIOUS, AND JUDICIOUS AUDITORY

AT THE

MERCHANTS' TUESDAY'S LECTURE,

AT

PINNER'S HALL, LONDON,

ALL HAPPINESS

You having for many years past been entertained with the happy labours of many eminent servants of our blessed Lord Jesus Christ, who fed us (as Israel was) with the finest kidney of the wheat, with pure, sound, uncorrupt doctrine, flowing from the lips of the famous Mr. Caryll, Dr. Owen, Dr. Manton, Mr. Jenkins, and Mr. Collins, all now with God: I beg the freedom to tell you, you have had som bran among, in a parcel of privileges and counterfeits propounded by a great labourer in the vineyard; but because they will not all go down smoothly, your pulpit hath of late been made a theatre of passion, which your ears have been grated withal, upon the occasion of the printing the apprehension of Mr. Fowler and others, concerning sbmewhat in the said privileges, in order to the vindicating the doctrine asserted by Dr. Crisp in some of his sermons.

I must confess I was amazed to hear how the gentlemen concerned, fell foul of the vindicators of my veracity, in transcribing some of the sermons, crying out, "Jezebel. What, hang up a sign to shew where Jezebel dwelt!" and as for myself, for exposing some of his passages in print, I was loaded with calumny enough. And for the doctrine that "Christ bare the believer's sins," he fetches consequences, as if Dr. Crisp had

said, that David was not the murderer, but Christ and the like. Upon which I could not satisfy my mind without going to the fountain head, the scriptures, to see what God saith there concerning "our sins being laid on Christ;" which I bless God, I have found great satisfaction in: and seeing it concerns this auditory most, where it is brought upon the stage, therefore I humbly present my meditations thereon to your serious thoughts; and do wonder any person will be so invective against Dr. Crisp's saying sin will not do a believer hurt, so as never to have done with fighting against so innocent an expression, if taken in a right sense: I think it were as proper to have battered that great gospel truth, that "all things do work together for good to those that love God;" and that other, "that as sin hath abounded, grace doth much more abound." But here we see God can work good out of evil, and make his grace to abound to the poor sinner upon the abounding of his sin; and if this be the hurt a believer gets by his sin, I know not what is good. O, but sin brings heavy judgments, plagues, wars, sickness, poverty, and doth not this hurt a believer? I say, no, if sanctified; and God says truer than that gentleman, when he saith, "All things work for good:" O, then we may sin! Ay, so saith the devil and all his brats, but no man ever heard a Christian say so. His great exception was, that some that take my expressions, don't take me full. What then? must all go down for right? I never till now heard that it was a crime to examine if those things we hear, are so or no. I find the Bereans in the apostle's time were counted more noble than those of Thessalonica, in that they searched the scriptures if those things were so or no: upon which it is added, "therefore many of them believed." But if those Bereans had been at Pinner's Hall lately, they might have been chid for their pains, and been told, rather they would not believe, if they questioned some things delivered by a master in Israel.

But blessed be God, you that have been fed with strong meat from the fore-mentioned, and other learned able divines, there is no great fear you should be put upon; yet a little to fortify you against the late exception, I think it may be acceptable to most of you, the testimony of an eminent auditor among you, Mr. Francis Miller, merchant, deceased, what he said to me and several others upon the occasion of the heat, 28th of January,

1689, against Dr. Crisp's sermons: you know he was a very good man, an experienced Christian, and of longer standing (I take it) in Christianity, than Dr. Crisp's opponent: to be sure he was an eminently holy man; when he heard that intemperate discourse against those sermons, he went home, and asked a good man, an eminent servant of the Lord in the ministry, concerning Dr. Crisp's sermons, who told him, if you will read them, you will be of another mind than to exclaim against them, and lent him the book, which he began to read, and found himself so transported with the riches of God's grace asserted therein, that he told in all companies of serious Christians that he met with, how he was taken with the said sermons; and particularly he said to me and others in Pinner's Hall that day three weeks after the invective, "That he was resolved to thank one for what he had said against that book; for (saith he) I got it presently after, and have read eight of the sermons, and find them very comfortable, and am resolved, God willing, to read them all out." And two days after he told a friend he had read nine of them, and was resolved to go to the gentleman that opposed and Jezebelled them, and thanked him; for otherwise he had not looked into them: but good Mr. Miller was ripe for glory, and died the next morning, having left few fellows behind him of this lecture. But God would not take him, till he had given an ample testimony through the whole city, even in the Common-hall at Guildhall, on the 20th of February last, of his being richly ravished with Dr. Crisp's sermons, notwithstanding their being Jezebelled. What shall I say of many that met me, and pleasantly told me, I had hired the invective, that the impression might sell off for the booksellers' gain, who, they say, sold fifty of them that week. I must add, for the honour of God's grace, that on the said 20th of February, in Guildhall, when all the livery was met there, a worthy merchant wrung me by the hand, and with tears in his eyes, thanked me for assisting to reprint the said sermons; and said, he had been a poor creature full of doubts for ten years, and had sat for seven years under the ministry of the famous Mr. Cristopher Fowler, who preached up Dr. Crisp's doctrine; from which sermons of Dr. Crisp he had received more comfort, than from any other book, except the Bible; but should I name him, he might expect a lash, as a faithful servant of the Lord Jesus in the ministry, a

most clear asserter of the free grace of God in the gospel, hath found, for his vindicating the substance of those sermons, and for saying to several, and particularly to myself, "If he had but a hundred pounds in all the world, and could not get that book of Dr. Crisp's under fifty pounds, he would give it, rather than not have it; for (saith he) I have found more satisfaction in it, than in all the books in the world besides, except the Bible." Give me leave, I pray, to acquaint you what an eminent minister said to me at Pinner's Hall. "Why (saith he) did you not let me know before you helped forward the reprinting of your father's sermons, for I would have attested what my uncle Fowler often told me, of a passage he had from the eminently famous Dr. Twiss, the *fulmen belli Catholici*, the thunder-bolt of the war against Papists, that he (the said Dr. Twiss) had read Dr. Crisp's sermons, and could give no reason why they were opposed, but because so many were converted by his preaching, and so few by our's." And now comes to dash all to pieces, and to blast all the comfort that thousands have found in these sermons, a warm gentleman, that can lash at pleasure his superior, as a man and a Christian, and cry out in a passion in the pulpit, to the most judicious Christians, concerning many reverend ministers that set their hand to my integrity, "What, hang out a sign to shew where Jezebel dwells!" But those sermons (say some) will yield a sweet savour, when his opponent's divinity, some of it, may be very despicable, of which take a taste by and by: I hope, and beg of God it may help to fortify your judgments in the great doctrine of free justification through the redemption by the blood of Jesus, without any concurrence of our good works in order thereto, by giving you a taste of the spirit of him that so fiercely quarrels against this doctrine, that by seeing into what strains he runs, of crying up our sincere repentance and obedience jointly with faith for our evangelical righteousness, by which, or for which, we have a second justification, hereby you may be the more in love with the clear gospel truth, that "by grace we are saved, through faith, and that not of yourselves, it is the gift of God;" contraries setting forth one another. This gentleman, in May 1653, almost forty years ago, tells the world in print, he had done too much already, and then he owns his heinous crime to speak idly in print; had it been without an apology, his epistle in May

1653, is so sceptical, as to be jealous of every christian, saying, "Nor shall I boast of any man's service for the gospel, but with a jealousy that he may be drawn to do as much against the gospel, (that is, a Calvin may be an apostate, and write as much against the gospel, as a Porphiry.)"

In folio 45, he saith, "God never gave Christ and mercy, but to the unworthy, nor did Christ come to save any, but sinners and the lost." Here's Dr. Crisp, thought I. But presently all this good milk is kicked down within six lines, thus: "There is, (saith he,) an evangelical personal worthiness and righteousness, which is the condition on which God bestows Christ's righteousness upon us," (that is, we make ourselves worthy of Christ's righteousness.) Here's popery, or like it, think I. Thus men will show their parts, and shoot to split a hair, and spin their distinctions to so fine a thread, as that the gospel and men's salvation shall be a piece of mere scepticism. "Christ saves none but the unworthy, and yet God bestows Christ's righteousness on none but those that have a personal evangelical righteousness and worthiness." Riddle me, riddle me, and he that unriddles this, *erit mihi magnus*. Is this a direction to get spiritual peace and comfort? as the title pretends to tell people, "they must have a worthiness, a personal one; nay, they must have a righteousness, an evangelical one, as a condition on which God bestows Christ's righteousness; and then for a sanction of the whole, it is added, and this (this personal worthiness and righteousness) all have that will be saved by Christ." How doth this agree with Ezek. xvi. "When I saw thee in thy blood, I said unto thee, live?" And had not the apostle Paul a dainty worthiness when he was mad against the church, when our Lord cried out to him, "why persecutest thou me?" But some men's learning makes them write *pro* and *con*. I should have thought the best direction for spiritual peace, had been to send immediately to Christ, this man shall be our peace, he having made peace by the blood of his cross: he saith, "my peace I give to you;" he doth not say, I give it on condition you get an evangelical righteousness and worthiness; but saith, "Whoever will, let him come and take of the water of life freely." The poor man-slayer would not thank any should stop him, when fleeing to the city of refuge, to tell him, Sir, you must not run into that city all bloody and dirty, you must stay and wash

yourself in yonder puddle (of an evangelical righteousness) before you go farther. I believe he that had given him such a direction for his comfort, would have had a good cuff on the ear for it. O, that we could look more to the simplicity of the word, "Christ our righteousness," then we should be much better nourished by it, than by mixing such Arminian sauce with it; then we should say, "Christ is all," we are with our righteousness nothing at all.

To prevent this our personal righteousness from obtaining with you, as the condition on which God gives Christ's righteousness, I humbly offer to your perusal the effects of many hours' pains to obtain the marrow out of the word Christ made sin for us; and I hope, if it be read with an humble waiting for teaching from the Lord Jesus, you will find it beneficial towards the understanding, the riches of the free grace of God in Jesus Christ, to make him to be sin for us for his own name' sake, not for our personal worthiness, and our evangelical righteousness' sake, as he asserts in print that opposes my father's sermons with intemperate heat.

If you find any refreshment from the opening this spring, "Christ made sin," you ought to bless God, and thank him who makes every thing work for good; nay, to thank the instrument that Mr. Miller designed to thank for crying out Jezebel: and you may thank him, as I also do, for that his opposing those sermons excited an eminent doctor, one that of late hath eminently shewed his natural and christian endowments in explaining the prophecies of the nearness of our Lord Jesus his great and glorious kingdom upon earth, that is to say, Dr. Beverly, for emitting to the world another guess savour of Dr. Crisp's spirit, than to call him Jezebel in the pulpit; upon whom he hath these words: "I am persuaded (saith Dr. Beverly) Dr. Crisp was raised up on purpose by God to break that box of spikenard that sent out so high and sweet a savour of Christ; and I do not perceive that he attained that height of his ministry, till the latter end of it; so I collect from the additional sermons, which are not of so rich a savour of those good ointments; and speedily after he attained that height, God took him even early out of the world, for but a little of so great a cordial God allotted the world." Thus a mere stranger to Dr. Crisp and his family, hath more than made amends for the rash, ungenteel dirt cast

upon his name and labours from the pulpit. Blessed be God, that by the apostles Paul and Barnabas's dissension, the gospel was farther spread, and by one servant of the Lord Jesus Christ's being called Jezebel, many blessed truths (from the terms which the sacrifices were called by, *chattath* and *asham*, sin and guilt,) are made comfortably manifest concerning Christ's being made sin for us: and I doubt not but so it will be found by many, whose hearts the Lord will touch with a sense of these things, and an indignation against intruding any thing of our personal righteousness into a concurrence with Christ's full, perfect, complete righteousness for the justification of a poor sinner. I submit my sentiments to the spirit of the prophets in the prophets, and in the hearts of all that truly and unfeignedly love the Lord Jesus, and honour the Son as they honour the Father.

I thought here to have concluded, but finding the said little piece of directions for comfort printed by the great opponent of free grace, in 1653, so stuffed with strange passages like his sermon, 11th of August, 1674, in Pinner's Hall, I think it not amiss to examine some of them, that he may not blame me for insisting on the words of his lips, lest I take him not right, but shall bring his printed assertions to the light, to see how unscriptural they are, and therefore of no force to enervate the truths delivered in Dr. Crisp's sermons.

In this piece our *aquila non caput muscas*, catches not flies, nor doth he let fly at mean persons whom he ranks with his (falsely called) Antinomians, at no less than those famous persons by name Chamier, Polanus, Twiss, besides the first reformers, the authors of the homilies, Mr. Perkins, and others. Now by comparing some of his sayings with theirs, I hope the glorious gospel will the better shine into your hearts, notwithstanding the cloud of dust raised to obscure it. As for the wilfully ignorant, I must say, *qui vult decipi, decipiatur;* if they will be ignorant, and carp, and fling about at the asserting plain scripture truths, that Christ bare our sins, I fear it is for want of a sense of Christ being their righteousness; I fear such come near those the apostle speaks of, 2 Pet. ii. 1: "There shall be false teachers, denying the Lord that bought them;" and if denying the sins of the elect to be laid upon Christ when he suffered, be not a denying the Lord's burying them, then he did

not do "away sin by the sacrifice of himself," Heb. ix. 26. I would fain know who can give a better account of Christ's buying us, than the same apostle who saith, 1 Pet. i. 19, "who redeemed us with his precious blood." Now if sinners were redeemed with his precious blood, then they deny the Lord's buying them that deny Christ's having borne away their sins by his blood. If Christ gave a price (his blood, his soul) he gave it for some certain matter, which must be somewhat that needed that price, which was the sins of the elect, or else he shed his most precious blood in vain, (an impious opinion.) But, say some, he gave that price upon condition of their sincere obedience, repentance, believing, and their personal evangelical righteousness, which is their worthiness. I would ask then, if there was a possibility that they should not repent and believe that Christ died for? if they grant it, then Christ died for them in vain. I will answer for one of their pillars out of his own words: "that there is a possibility that the greatest by far of those that Christ died for, should not believe; nay, they shall perish for ever:" for he saith plainly, Christ died for all, and many shall perish; he doth not say, that Christ so died for all, that all the world hath many benefits by Christ's death, such as all our outward mercies, which all christians grant; but, in general, speaking of eternal salvation, he saith, Christ died for all. To which I argue, if it were possible for that assertion to be true, that any, nay many shall perish that Christ shed his blood for, then he shed his most precious and invaluable blood in vain for many. To assert which, is horrid impiety. If a mortal man would not lay down two thousand pounds to redeem a hundred thousand slaves from Algier, when he knows that not one of those will be delivered by his payment, much less may we impute so much folly to our Lord Jesus, as to die for all the people in China, when he knows that not one of those Chinese will ever hear of him, or his dying for them. Thus many deny the Lord that bought them, by denying the effect of their being bought, their sins being done away by his blood, whereby they may be saved. They only pretend they are bought by Christ, when in truth, their own worthiness they make the ground of having Christ's righteousness; and yet millions of these bought ones they own shall everlastingly perish; whereas Christ saith, "Of all thou hast given me, I have lost none." What may God

the Father say, of Christ his servant, if millions dearly bought by his blood, eternally perish?

If I should send a servant with a thousand guineas to buy all the horses in Smithfield on a market-day, and he should bring me one of five hundred that were there, and say, he bought the five hundred, but the four hundred ninety and nine of them would not come; I should say my man was a great fool to pay for five hundred and bring me but one. And what will these men say of Christ, that he should die, and pay for the redemption, suppose of five hundred thousand millions, (so many there may have been since Adam, computed from four hundred dying in a week in London, a twenty-fourth part of Great Britain, a two-hundredth part of the world, for five thousand years;) and if of these five hundred thousand millions, he should save about one thousand millions, as Rev. iv. and so leave five hundred unsaved, to one saved; would not all men say that Christ had cheated God the Father (whose servant he was) grossly? But so far as I and many wiser can conceive by the Arminian doctrine, Christ laid down his life at a far greater imputation of folly; for they will not own that Christ laid down his life absolutely for any, so as it was impossible but that they should be saved by believing in Christ; they will have it, that all men had (and might so continue to have) a power to resist the grace of God, and so none might be saved; or let them grant the contrary, and then their babel falls. But to come to our opponent's directions. This gentleman hath, in his "Thirty-two Directions for settled Peace," printed Anno 1653, these expressions, which I tremble to think should fall from the pen of a Protestant. In folio 32, he asserts, "The scripture itself makes it as clear as the light, that Christ died for all." And, folio 33, "No man on earth is excluded in the tenor of this covenant." And to shew that he means Judas, Cain, Simon Magus, and all those that Christ said he did not pray for, had as much right to an interest in Christ's death, as the apostle, John, Peter, and Paul; he saith, in folio 53, "Justifying faith is not an assurance of our justification; no, nor a persuasion or belief that we are justified or pardoned:" (but doth he stay here? No, but he proceeds, and saith,) "Or that Christ died more for us than for others." First, he saith, He died for all; and then he comforts his troubled saint, that saith he cannot rest on Christ,

by telling him, justifying faith is not in this, that he believes Christ died more for us than others. But lest this should not go down well, he saith, in folio 48, " When you conclude that Christ is not your's, because you have no true grace, suppose it be true, yet still know, that Christ may be your's, if you will, and when you will; this comfort you may have when you can find no evidences of true grace in yourself." What means this, " if you will, when you will?" If not that a man hath power to will of himself? If it do not mean so, then how can he have any comfort? And what means fetching comfort without evidences of grace? If there be not in man a power naturally to will and choose Christ, it must run to Arminianism, if the comfort must come in this way. Dr. Crisp is an Antinomian he reckons, for saying christians cannot have stable comfort from their graces, without the assisting testimony of the Spirit of God: but here's a gentleman gives his patient a cordial of comfort where there is no evidence of true grace, and not a word of the Spirit neither; and all from this, he may have Christ " if he will, and when he will." I would fain know who is both Arminian and Antinomian now together, here being not a word of complying with the law either of works, or of faith, in order to comfort; but he may, if he will, and when he will, have Christ. But he proceeds, folio 51, and saith, " The Antinomians strike in with the great reformers, and say the same," (then Jezebel is somewhere else than in Dr. Crisp's sermons; and here's a mighty divine shews where Jezebel dwells; it is well his Antinomians have so good company.) He proceeds, and saith, " Hence the greatest of our divines, Chamier, Polanus, Twiss, &c. conclude, that justification and remission go before faith, a desperate error." Methinks, as the saying is, he should have put an M. under his girdle, naming the greatest divines to be in a desperate error, and have said, (pardon the expression) what the greatest reformers! the great test divines in a desperate error! because they and the Antinomians, as he calls them, agree in so great a point, as justification goes before faith; or as Dr. Manton had it, " We apprehend him of whom we are first apprehended." One would think some modesty might have moderated him in his charge of desperate error on the greatest divines.

In folio 54, he saith, " Repentance and sincere obedience are

parts of the condition of the new covenant." And he might as well have said, chastity, temperance, sobriety; for the scripture saith, " No unclean person, nor intemperate, that is, no revilers, shall inherit the kingdom of God," 1 Cor. vi. 10. What then will become of them that call the true spirit of the gospel Jezebel, though it be in concurrence with the great reformers, and our greatest divines? Is this magnifying free grace? and to say, " Not by works of righteousness which we have done, but by repentance and sincere obedience," which are parts of the conditions of the new covenant?

In folio 62, he magnifies the natural man's improving his naturals, insomuch as God is half bound to give him good speed, in clear opposition to our greatest divines and the scripture, which saith, " the natural man cannot receive the things of God;" it is so far from deserving it. These be his words: " Though God hath not flatly engaged himself to unbelievers to give them a certainty of hearing their prayers, and giving them true grace on the improvement of their naturals, yet he hath given them half promises, or strong probabilities of speeding. No man (saith he) can name that man who did improve his naturals to the utmost, who missed of grace. This is the true mean (saith he) between Pelagianism and Antinomianism." I think we may say it is the true mean between Turcism and Socinianism; for there is not a word of gospel in it. Where is the man that ever did improve his naturals to the utmost? Not the first Adam, or any of his race, but our blessed Lord Jesus, who had more than half promises that the " pleasure of the Lord should prosper in his hand." This sentence shews the spirit of the man, to allow natural man to have still a power to improve his naturals to the utmost, so far as to get half promises: this smells rank of denying the fall in Adam, and is so far from a true mean between Pelagius and Antinomius, that it is worse than whole Pelagius, to imply, that a natural man can improve his naturals to the utmost, when the scripture saith, " The imagination, &c. is evil, and that continually." And Christ saith, " Do men gather grapes of thorns?"

In folio 62, he forgets that " no revilers shall inherit the kingdom of God;" and saith, " when our blind Antinomians, (but that's better than Jezebel) when they rail against ministers for persuading wicked men to pray." I suppose he cannot shew

any such expression in any of our great reformers, greatest divines, whom he makes the Antinomian's fellows, nor in any book of those he pretends to be Antinomians. I believe they abhor such an expression more than their opponent doth this "that a natural man can convert himself by extrinsical arguments, without the help of the Spirit;" as was said at Pinner's Hall, 27th of January, 1673.

In folio 67, we shall find that which will amaze a sober man, and make some people conclude, that much learning hath intoxicated our opponent: for thus he comes forth triumphing against those that would conclude, a certainty of salvation, because Christ died for them, thus: "For men to conclude they shall certainly be saved merely because God is merciful (good), or Christ is tender-hearted to sinners (good still), or because Christ died for them (horrid naught), or because God hath given Christ and life in the gospel to all on condition of believing: these are all but mere delusions." What may we say less to such a man, than the Lord rebuke thee? What! is it a mere delusion to conclude a certainty of salvation because Christ died for me? Was the apostle under a mere delusion, when he triumphed in this, that "Christ loved me, and gave himself for me?" Gal. ii. 20.

In folio 75, he shews where we may have our comforts and assurance, though not in believing that "Christ died for us," but from our own graces and duties. Some will say I wrong him, if I do not quote his words; but I fear his credit as to soundness in the faith, "that Christ is all in all to a believer," will be more touched, if I do quote them; but because the world should not be wronged in their false conceptions of the Antinomians, I give you just as they are the opponent's words in folio 75, "No man may look at his own graces or duties as his legal righteousness; that is, such as for which the law of works will pronounce him righteous." No Arminian will say it doth: but our opponent hath told us our own acts are our evangelical righteousness, though not our legal, folio 78, and that repentance and sincere obedience are parts of the condition of the new covenant. "Yet (saith he, a little lower) that we may, and must, (not only we may, but we must) raise our assurance and comforts from our own graces and duties, shall appear in these clear reasons following, (as clear as the shining of the sun at

midnight in our horizon) we must not conclude a certainty of salvation, because Christ died for us, folio 67, but we may, and must take comfort, aye, that we must, from our own graces and duties." If this be taking the crown from the head of man, and placing it on the head of the Lord Jesus, then drinking an abdicating king's health, is honouring a king enthroned by the whole nation. I will touch on two of his reasons that we must fetch assurance from our own duties. 1. "He that believes shall be saved, and believing is our act, therefore, &c." I must answer, though God says, "Believe, and thou shalt be saved;" he does not say, believe, and thence raise your assurance from your graces and duties: he excludes boasting, and saith, "it is by faith, not of works, lest any boast;" but if we fetch assurances from our duties, we boast.

2. His second reason is in folio 77, "We are without the law of works or of Moses, but Jesus Christ hath made us a law of grace; this hath precepts, promises, and threats; he that performs the condition is righteous in the sense of this law." (Here is virtually a clear negation of Christ's righteousness imputed to us to make us righteous;) it is our performance of the condition, that is, our repentance and sincere obedience (as folio 54,) makes us righteous in the sense of this law; or he that performs it, is righteous in the sense of this law; therefore we must raise our assurance on this. Here is much fallacy in the argument; he does not say plainly, "our performance makes us righteous," folio 75, but he saith it in effect, folio 54, "Repentance and sincere obedience are parts of the condition of the new covenant." So that we are delivered by grace from one covenant of works, from the duty of being legally righteous, to another covenant of works of repentance and sincere obedience, which acts are our evangelical righteousness, (as folio 78.) So that we are clearly brought from Moses's yoke of bondage, to Antichrist's yoke of a new-fangled evangelical righteousness of sincere obedience to justify us. I always thought our Lord Jesus Christ was made of God to us righteousness, and that was our evangelical righteousness, however termed Antinomian doctrine; but now we have a new law of threats, and precepts, and promises, and he that performs the condition, is righteous in the sense of this law.

In folio 78, he teaches us a trick how to stop the devil's

mouth, much the same as at Pinner's Hall, 11th of August, 1674, answered by a good hand in my preface; and it is thus: "When we are accused to be sinners against the law of works, we must confess all, and plead the right of Christ's satisfaction for our justification." (This is pretty good, though it be not good sense to say, to plead the right of Christ's satisfaction for justification;) he might mean to plead the right to justification by the virtue of Christ's satisfaction: but what shall we do for sins against the gospel? Here comes in the trick to cheat the devil of his prey, or our souls of salvation: "So when accused (saith he) to be final unbelievers, or impenitent, and so not to have performed the condition of the new covenant, we must be justified by our own faith and repentance, the performance of that condition." Now the devil is hush, not a word more; now I have stopped his mouth, not with Christ's righteousness made mine, not a word of this in either of the two justifications; but Christ hath stopped the mouth of the law of works, and I have fulfilled the precepts of the gospel; now devil be gone: for between Christ's satisfaction, and my sincere obedience, I shall be safe. If this be not wearing a linsey-woolsey garment to patch up salvation by Christ's satisfaction to the law of works, and my faith, and repentance, and sincere obedience to the new covenant; or if it be not downright Popery, Mr. Perkins's works shall (God willing) anon be judge. But to knock all Antinomianism and orthodoxy down, he proceeds, after he had said, "we must be justified by our own faith and repentance," he clinches it home and close by this anti-evangelical expression in folio 78. "And so far our own acts are our evangelical righteousness; that is, our faith and repentance is our evangelical righteousness." I admire to think how the apostle Paul would treat this expression, who said, "I desire to know nothing but Christ Jesus and him crucified;" and that all his own righteousness, faith, repentance, sincere obedience, was "loss and dung for the excellency of the knowledge of Christ." I am sure this is casting dung in the face of Christ, to call our obedience an evangelical righteousness, 1. It is such an expression as the scripture no where uses; Christ alone is called, both in the Old Testament and the New, "Jehovah our righteousness," and made of God to us righteousness. Mr. Cole said well; "we must not draw sham models

from our brains, and then impose them on God." But our author hath drawn a fine one, folio 78, "I would desire any man to tell me what else he will plead at (the day of) judgment, when the accuser charges him with final unbelief? He must plead his own believing and repentance, as his righteousness, in opposition to that accusation." I answer, never had man more need to make apology, as he doth, for speaking idly in print, for the devil charges with unbelief, and I must answer him with repentance, he saith; but let that pass among the crudities. As for a solid answer, Mr. Cole hath done it, telling us, the devil will have somewhat else to do than to judge or accuse saints at that day: but I say this to our friend's model; suppose the accuser should say at that day to a true Christian, you that are so much for Christ's righteousness made yours, and for God's free grace in Christ, and for justification and salvation not by works of righteousness, and for grace given you in Christ before the world began, and are against a holy life coming in for a share in your justification, you are, for so saying, accounted an Antinomian, a Jezebel, by a gentleman, a divine of no mean parts, that hath told the world, your faith and repentance is your evangelical righteousness; now that you stand upon your deliverance, tell the judge, the Lord Jesus, and the jury, or joint judges with him, all the saints on the bench, did you ever believe in the Lord Jesus? Did you ever commit the keeping of your soul to him? Did you ever look to him as the brazen serpent hung upon the cross? Did you ever so hunger and thirst after him, as to account him in his doing and dying, as being the eternal Son of God, born of a woman, as your righteousness? You know, that though Christ be all in all, wisdom, righteousness, sanctification, and redemption, yet unless you believe in him, you have no interest in him; for as he hath said, "whosoever believeth in him, should not perish, but have everlasting life;" so he hath said, "he that believeth not, is condemned:" now I ask you, have you believed in Christ? if you have not, you are condemned out of Christ's mouth.

To this charge every true believer, I conceive, might answer, that through the infinite rich grace of God, who gave his Son to die for all the elect, through the same infinite grace, he gave me a sense of my sin and misery by nature and practice; he gave me in the gospel a sight of the fulness, freeness, and sufficiency

of Christ to be a Saviour to all that come to him for life and salvation by him; and he gave me a hearty consent to take and accept him, and rely upon him, and him alone, for the full and free pardon of all my sins, by the virtue of his offering himself a sacrifice for sins, and being made sin for me; upon which account I have trusted in him for righteousness and life by him: but this my trust in him, which was accompanied with godly sorrow for sin, and turning to the Lord, is so far from being by me accounted my evangelical righteousness, that I accounted it all along, and do still, to be loss and dung: "though I were righteous, yet would I not answer, but would make supplication to my judge, (to be accepted in his righteousness, not my own sham-evangelical righteousness;) if I wash me with snow-water, and make me never so clean, (with my faith, repentance, and sincere obedience, which some call their evangelical righteousness,) yet shalt thou plunge me in the ditch, and my own clothes would abhor me;" Job ix. 15, 30, 31. I cannot but think how the devil would fume at such an answer, and twit it in such a one's teeth, and say, there is a wise, grave, learned divine hath told the world another plea to stop my mouth with, that our own acts are our evangelical righteousness. But I suppose when he comes to be tried, he will wave that plea, and fly to his *tutissimum est*, it is safest to trust in Christ alone to be my righteousness, both relating to the covenant of works and of grace.

He goes on, folio 78, and saith, "our repenting and believing is called an hundred times in scripture, our righteousness, and we righteous for it." This is a strain beyond Elah: what! not one less than a hundred times? one might bate him ninety-nine of a hundred, and lay a good wager he cannot shew it is called so once: it is said once, "he that doth righteousness, is righteous;" but not that our repenting and believing is our righteousness; our believing is the laying hold on the righteousness of another; our repenting is on account of our unrighteousness; and will our author impute so gross an untruth to the Holy Spirit of truth, as to say he saith a hundred times our believing and repenting is our righteousness? It is true, it is said "Abraham believed, and it was imputed to him for righteousness;" but where is repenting imputed for righteousness, except in the Popish calendar, and our author's imagination? nay, and believing itself is so far from being our

righteousness, that so far as it is our act, it is a filthy rag, and dung, and only imputed for righteousness as it fetches in Christ's righteousness. So my receiving a diamond with my hand from a friend's gift, may make me worth a thousand pounds, but it is properly the friend's gift that enriches me, and not my taking it into my hand. But we may see how proud nature will wind and turn every way to rob Christ of the glory of his righteousness imputed to us, and lay it on our own acts of believing and repenting; whereas he that glories, should glory in the Lord Jesus, Jehovah's righteousness, and not set the crown on our imperfect acts, so as to say our own acts are our evangelical righteousness, and think to confirm such an assertion, derogatory to our Lord Jesus, by a great untruth, in saying it is called a hundred times in scripture our righteousness.

In folio 79, he saith, "conscience is a witness and judge within us; now if conscience must absolve us, so far as we are innocent, or do well, or are qualified with grace, then it is impossible but those our qualifications and actions should be some ground of comfort." If this be not plain popery, or going back to a covenant of works, I would fain learn what is popery from this gentleman, who said, "a wise man might reconcile our doctrinal differences with the papists!" Here he saith conscience absolves upon our doing well; I always thought the apostle's way of having no more conscience of sin, was the getting it sprinkled with the blood of Jesus, not with the bloody soul-destroying doctrine of our doing well to be justified thereby, because the scripture saith, "we are saved by grace, not of works, (or doing well) lest any man should boast." "It is impossible but those our qualifications and actions should be some ground of comfort" (saith he;) yes, say I, because our best righteousness is filthy rags. A nasty rag is a fine cordial to a nice nose; and so is our dung-righteousness, and no better is the best of ours, when it is relied on to build our comfort on. Is this "having none in heaven and earth but thee? and making mention of thy name only, that in him we have righteousness and strength?" Isaiah xxvi. 13.

Folio 80. "How vain is it to say, we may not take up our comforts from our own works!" saith he. One would admire what fascination should make any man to strain his parts in direct

opposing express scripture, which saith, " not of works lest any man boast." The apostle rejoiced in Christ Jesus, and had no confidence in the flesh; but our works are flesh, Rom. iv. 1, Lo, the man that fights against Antinomians, by taking up his comfort from his own works, that calls our own acts our evangelical righteousness, and our repenting and believing, to be our righteousness; this may be thought by him a fighting against Antinomians, but it is neither more nor less but fighting against the King of Israel, the Lord Jesus, whom God will set upon the holy hill of Zion, as Lord and King, alone our wisdom and righteousness, that in him alone all the seed of Israel may glory, in spite of all the masquerading antichristians in the world.

Not to rake any further herein, I shall at present but quote this assertion in folio 81, " We shall be judged according to our works, therefore we must judge ourselves according to our works." Here is not a word of Christ to help in a time of need, but all is according to our works. Is this magnifying free grace? This we may find in the Jews' synagogue, in the Turkish alcoran, in the Pope's vatican; but in our English bibles we find, " not by works of righteousness which we have wrought, but by his grace he hath saved us." And in the Greek we find, Eph. ii. 8, *Te gar kâriti sesosmenoi ouk ex ergwn*, " we are saved by grace, not of works." And in the Hebrew we find, *anoci, anoci hu mocheh peshayecha le-mayani*, I, I, he blotting out thy transgressions for my own sake. So that we may say as Sceva, the Jew's son, Acts xix. " Jesus I know, and Paul I know, but who are ye?" So the old testament we know crying " grace, grace," Zech. iv. 7; and the new testament we know, " by grace ye are saved;" but who are ye that say, our own acts are our righteousness, and our repenting and believing is our righteousness, for which we are righteous, as the scripture calls it an hundred times (except 98 and 2?)

Now to shew how anti-orthodox our friend is, I will quote you some passages out of the homilies composed by reverend divines, and our great reformers, and enjoined to be read in all churches, as containing sound doctrine, though opposite to our Anti-antinomian, whereby you may see what little ground he had from our English pillars of the church to Jezebel Dr. Crisp by name, in the pulpit at Pinner's Hall.

In folio 13, " Justification, or righteousness, which we

receive of God's mercy, and Christ's merits, embraced by faith, is taken, accepted, and allowed for our perfect and full justification." Here is no jumbling justification with a hodge podge of our works concurring, or coming in, in order to our justification. Here is no first and second justification by Christ's satisfaction and our evangelical righteousness, but plain, wholesome (though accounted Antinomian) doctrine: that justification is from God's mercy and Christ's merits, when once this is embraced by faith, it is accepted of God for our perfect, full justification. This justification is received (say they) from God. Then it was first in God before it was embraced by faith, and then the elect had a justification in God before they believe, how else can they receive it from God, if it were not there first? this testimony of justification before believing, is with some the desperate error of the greatest divines, Chamier, Polanus, Twiss, together with the Antinomians.

In folio 13, they proceed directly against our Grotian divinity, and say: " God sent his only Son to fulfil the law for us;" then we are saved by a covenant of works, said our Anti-antinomian, if Christ fulfilled the law for us; and so did his friend, Mr. D. W. say in Pinner's Hall, the 22d of July, 1690. But I say, if we are not saved by Christ's fulfilling the law for us, we are saved without a complete righteousness; for the law being broken, and the wages of sin being death, it must be fulfilled every tittle by us, or by our surety, or we cannot be acquitted. Their bringing in our evangelical righteousness to retaliate for our legal unrighteousness, is to undermine the whole foundation of the gospel, which lays the whole stress of man's salvation on Christ's fulfilling the law for us, both in the active and passive obedience to it; " by the obedience of one, shall many be made righteous," Rom. iv. by obedience of whom? Christ: to what? to the law (not to their chimeras) to contradict which, is to overthrow the gospel. The doctrine of the reformers goes on in plain terms thus; " by the shedding of his most precious blood to make a sacrifice or satisfaction, or as it may be called (without Arminians' leave) amends to his Father for our sins." They do not boggle at it, but speak plain, " Christ was a sacrifice for our sins;" Christ made satisfaction, and this may be called amends to God. What is become of our sincere obedience to justify us now? Are these all Jezebels that hold out our being

justified by "Christ's fulfilling the law for us," and making amends for us, he being under that they call a covenant of works, that we may be saved by grace?

Folio 14, is a full broadside against this man's divinity, and well worth perusing at length, in order to dash in pieces the potter's vessel of earth; it is thus: "He provided a ransom for us, that was the body and blood of his own most dear and best beloved Son Jesus Christ, who besides this ransom (mark that, all Socinianizers) fulfilled the law for us perfectly; and so the justice of God and his mercy did embrace together to shew his righteousness, Rom. iii. and Rom x. 'Christ is the end of the law unto righteousness to every man that believeth.' The apostle toucheth three things which must go together in our justification; upon God's part, his mercy and grace: upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and the shedding of his blood, with fulfilling the law perfectly and thoroughly; and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us: (where is our evangelical righteousness now?) so that in our justification is not only God's mercy but justice, and it consisteth in paying our ransom, and fulfilling the law." Here is a parcel of sad Antinomians, these great divines, that have blasted the chimera of first and second justification, and that affirm positively our faith is not ours, but God's working in us, and that Christ fulfilled the law for us. Thus you may see how you have at Pinner's Hall been imposed upon; under a pretence of fighting against Jezebel Antinomian, he overturns the whole gospel. But,

To proceed, folio 15, "It pleased our heavenly Father to prepare for us (say the homilists) the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied; he for them paid their ransom by his death; he for them fulfilled the law in his life: so that now in him and by him every true christian may be called a fulfiller of the law." These passages in Dr. Crisp, that every believer fulfilled the law in Christ, and he for them fulfilled the law in his life, are Antinomianism; they will not quarrel with the apostle, for "by the obedience of one, many are made righteous;" nor our Lord Jesus directly for

saying, It becomes us, *prépon 'estin 'emin*, Matt. iii. 15, "To fulfil all righteousness, the just for the unjust." But if Chamier, Polanus, Twiss, and our great reformers say it, then they fall in with Antinomians, and why not they fall in with the apostle, and with Christ? They proceed against a concurrence of our sincere obedience to justify us, and say, folio 16, "That faith only justifies, speak all the ancient authors, Greek and Latin. Hilary in the ninth Canon on Matthew, saith, faith only justifies, (he does not sham us with a first and second justification:) and Basil saith, this is a perfect rejoicing in God, when a man advances not himself for his own righteousness, but acknowledgeth himself to lack true righteousness, and to be justified by the only faith in Christ. And Paul (saith Basil) doth glory in the contempt of his own righteousness, (not bragging that our own acts are our evangelical righteousness, as some do) and that he looketh for the righteousness of God by faith." Thus Basil; but our greatest divines are in a desperate error, said our great director.

And St. Ambrose, a Latin author, saith these words; "This is the ordinance of God, that they which believe in Christ should be saved without works, by faith only, freely receiving remission of sins. We read the same in Origen, Chrysostom, Cyprian, Augustine, Prosper, Œcumenius, Proclus, Bernardus, Anselm; this doctrine advanceth the true glory of Christ, and beateth down the vain glory of man." (Now hear the conclusion, and tremble all evangelically righteous by your own acts of repentance and sincere obedience;) "This whosoever denieth, is not to be accounted for a Christian man, nor for a setter forth of Christ's glory, but for an adversary to Christ and his gospel, and for a setter forth of men's vain glory." (Is this to build comfort on our good works? Is this to be evangelically righteous by our own acts? No, but they that do so, are here made incapable of any credit among true Christians, being by our greatest divines called enemies to Christ.) "It is not good for men to eat much honey," Prov. xxv. 27, that is, at one time; yet I cannot forbear laying before you some more of this sweet meat of "free justification by the grace of God through Christ," you may digest it by parcels, and so fortify yourselves against the nauseous doctrine of sincere obedience (as it is called) coming in as a second justification, because Christ did

not fulfil the law for us; lest if he did, we should be justified by a covenant of works, as said Mr. D. W. after our opposer, which is a poisonous puddle of mixing man's pretended righteousness with somewhat (I know not what) of Christ's; for if Christ did not fulfil the law for us, I know not what he did for us; for we needed him only in the first place for that, to fulfil the law, by doing and dying for us, and then to sanctify us, and bring us to glory:) but our holy forefathers hold forth in the homilies, rich honey from the pure honey-comb of the gospel, concerning our not making ourselves righteousness in part or in whole, by our good works; neither legally nor evangelically, as some feign, but say positively in folio 17, "Justification is the office of God only, and is not a thing which we render to him, but which we receive of him by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ. Justification is not the office of man, but of God; or man cannot make himself righteous by his own works, in part or in whole, for that were the greatest arrogancy and presumption of man; (where is the hundred times in scripture, that our repenting is our righteousness?) that is the greatest arrogancy of man, that Antichrist could set up against God, to affirm, that a man might by his own works justify himself;" (what! not by a second justification? They minded not such trumpery.) "So that the true understanding of this doctrine, we be justified freely by faith without works;" or that we be justified by faith in Christ only; (here is not a syllable of pretence of repentance, and sincere obedience joining with faith in justifying us, as some do; but we are justified by faith only; but to take off all Arminian glorying, they say it) "is not that this our own act to believe in Christ; or this our faith in Christ, which is within us (called by some, our evangelical righteousness) doth justify us for that were to count ourselves justified by some act or virtue that is within ourselves; but the true meaning is, that though we have God's word, and believe it, though we have faith, hope, charity, repentance, dread and fear of God within, and do never so many good works, yet we must renounce the merit of all, and we must trust only in God's mercy, and that sacrifice which our high priest and Saviour Jesus Christ once offered for us upon the cross; as John the baptist put the people from him, saying, "behold yonder is the Lamb of God, which taketh away the sins

of the world." O what a deal of Antinomianism is here to be cried out upon, Jezebel, Jezebel! that the faith that justifies us, is not as it is our own act, that it is God's act that justifies us, that we cannot in part, no, not in an evangelical part, make our believing and repenting our evangelical righteousness; then all this hay and stubble must be tried in the fire, and suffer loss, in the point of our righteousness to justification: then Babylon's merchants must stand afar off, wailing, for no man will buy this merchandize any more; for the homilies proceed, and say well.

In folio 18. "As great, and as goodly a virtue as lively faith is, yet it putteth us from itself, (it is none of our evangelical righteousness) or remitteth us, or appoints us to Christ, for to have only by him remission of sins or justification: so that our faith in Christ saith unto us thus; (not I rejoice and build my comfort on my good works, but) it is not I that take away your sins, (or am your evangelical righteousness) but it is Christ only, and to him only, (not to your sincere obedience) I send you for that purpose; forsaking therein all your virtues, (that is killing to an Arminian) and only putting your trust in Christ." Here we see these good men's notions, only to trust in Christ, renouncing the sham-evangelical righteousness of sincere obedience justifying us; for which testimony of theirs concurring with the apostle's, accounting all his "own righteousness loss and dung;" let praise and glory be given to God in Christ, by our doing the same.

In folio 19 and 20, they go on eclipsing faith itself, as to justifying us, and say, in respect of deserving, we forsake faith and all other virtues, (that is, they are not our evangelical righteousness for a second justification.)

For folio 20, they say, "God hath given his own natural Son, being God eternal, immortal, equal unto himself, to take our nature, and to suffer for our offences, to the intent to justify us." Here his suffering is done with intent to justify us; so that it is God's act, as before, and it is Christ's suffering is that which justifies every sinner that believes in him; and it is not faith properly justifies, much less repenting and obedience, as is asserted by some.

In folio 27, they say, "All good works spring from faith:" how then can it be an Antinomian error to say, there is no good work before conversion, if they be all *splendida peccata*, as

Austin, after conversion; and "loss and dung," as Paul said? they cannot be good before faith.

In folio 30, they confirm their doctrine against Arminianism, and say, "that without faith no good work can be done;" (so that this is not Dr. Crisp's dangerous error, and they back their assertion with that maul of Christ to self-justiciaries) "Except the branch abide in the vine, it cannot bear fruit. I am the vine, ye are the branches, for without me ye can do nothing." (Nay, they go as far as Dr. Crisp in the pretended Antinomianism, and say) "they be as much dead to God, who lack faith, as they be to the world, whose bodies lack souls; without faith all that is done of us, is but dead before God, although the whole work seem never so gay and glorious." (This is bold and dangerous in the eye of one that sent me a book of an hundred errors in Dr. Crisp's sermons, which I never yet looked into, but lent it a friend, who told me, one of those errors is, that Dr. Crisp saith, "All works done before faith, are sin:" here he may see it is not Dr. Crisp, but the doctrine of the Church of England, and the greatest reformers, that this centi-main combatant encounters. If the other ninety-nine errors of Dr. Crisp be of the same allay, I shall account them nearer the standard of truth, than the opposite doctrine.) They labour the point, and because opposed by our great grave master of the sentences, I shall give you more of the same. "Without faith (say the homilies) no work is good before God: (as saith St. Augustine) we must set no good works before faith, nor think that before faith a man can do any good works; for such works, although they seem to be praiseworthy, yet indeed they be but vain, and not allowed before God; they be as the course of a horse that runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (saith St. Augustine) reckon upon good works before his faith: if a heathen man (folio 31) clothe the naked, feed the hungry, and do such like works, yet because he doth them not in faith, for the honour and love of God, they be but dead, vain, and fruitless (rare encomiums) works to him. For (as St. Augustine saith) whether thou wilt or no, (hearken to this all free-willers) that work that cometh not of faith, is naught. Where the faith of Christ is not the foundation, there is no good work, what building so ever we make. The Jews, Turks, Pagans, do good works, they clothe the naked, and do

other good works of mercy; but because they be not done in the true faith, therefore they be lost. St. Ambrose saith, He that by natural will or reason would withstand vice, he in vain garnisheth the time of this life. And St. Chrysostom, many which have not true faith, they flourish in good works of mercy, pity, compassion, justice; yet for all that they have no fruit of their works, because the chief work lacketh: this is the work of God; to believe in him whom he hath sent. So that he calleth faith the work of God; and nothing is good without faith. I can shew a man (saith he) that by faith, without works lived, and came to heaven; but without faith never man had life. The thief that was hanged when Christ suffered, did believe only, and the most merciful God justified him." So far the homilies: by which one may see how such an assertion would have been hissed out of the schools in the days of our holy reformers, to say it is an error to assert, that a man cannot do any really good work before faith.

"We are without the law of works, or of Moses, but not without law, Jesus Christ hath made us a law of grace, this hath precepts," (saith the Jezebel-hunter in folio 77, setting up a new law in the gospel, in opposition to Moses's law;) but our great reformers were of another mind, and say in the homilies, in folio 33, "thou shalt not kill, steal, commit adultery, said Christ to the man: by which words, this is to be taken for a most true lesson taught by Christ's own mouth, that the works of the moral commands of God, be the very true works of faith:" (this is another flat contradiction to our opposer, who saith in folio 77, "Jesus Christ hath made us a law of grace, this hath precepts, &c. he that performs the condition is righteous in the sense of this law." So that he refuses Moses's law for a rule of good works, and makes Christ to oppose Moses's law, which Christ every where confirms.) And if we would find a perfect Antinomian, this is he, that rejects Moses's law for a rule of life. The homilies farther rectify against the severity of the Antinomian oppugner, for his charging it as a foul business to say, that God's afflictions on his children, are not punishments for sin; and they say in folio 64, "sorrows, diseases, sicknesses, death itself, be nothing else but our heavenly Father's rod, whereby he certifieth us of his love and gracious favour, whereby he trieth us, and purifies us;

whereby he giveth unto us holiness, and certifieth us that we be his children, and he our merciful Father." Had Dr. Crisp said so much, there would be an outcry of Antinomianism. What! is it a sign and token of love to be afflicted? and yet is affliction a punishment for sin? sure it cannot be both: but it is a token of love to a child of God, Heb. xii. therefore cannot be in anger, or by way of punishment.

They farther strip our merit-mongers of all glorying in good works, as if a man could convert himself without the assistance of the Spirit, as somebody said in Pinner's Hall, by extrinsical arguments only, and print like it in folio 62, of thirty-two directions. For the homilies plainly say, with the orthodox Antinomian, and with Dr. Crisp, in folio 81, "Good works bring not forth grace, but are brought forth by grace (as St. Austin saith;) the wheel (saith he) turns round, not to the end it may be made round, but because it is first made round, therefore it turns round: so no man doth good works to receive grace by his good works, but because he hath first received grace, he doth good works. Good works go not before in him which shall be justified, but follow after, when a man is first justified; for they are good testimonies of our justification." They do not say, as one hath delivered, that our good works have some order in our justification; no, that is a borderer on Arminianism; but they say, they bear testimony only to our justification; and let him, if he please, call this Antinomianism.

I will conclude the homilies' testimony agreeing with Dr. Crisp's doctrine of free grace, from that passage in folio 86, "The Pharisee directed his works to an evil end, seeking by them justification, which indeed is the proper work of God." To which I add, if it be the proper work of God, as the scripture speaks plainly, Rom. viii. 33, then away with all man's works of righteousness in order thereto, "being justified freely by his grace, through the redemption that is in Christ Jesus," to whom be glory for ever: we still crying, "grace grace to it."

From the homilies, which by Act of Parliament are confirmed to be the doctrines of the Church of England, and appointed to be read in churches, and by all orthodox divines are accounted sound doctrine, though opposite to the Jezebel-hunter's sentiments; I pass to the labours of famous, nervous Mr. Perkins,

to give you a taste of his sense, in contradiction of what your ears have been grated with, and in opposition to that gentleman's thirty-two directions, printed 1653, and the very image whereof was his sermon, Aug. 11, 1674.

In folio 204 of the second volume of Mr. Perkins, treating about justification, he saith thus: "Justification is a certain act in God, applied to us, whereby we are acquitted of our sins. The teachers of Rome mistake the word justification, and by it understand a transmutation of the disposition of our hearts from evil to good; and by this mistake they have made a mixture, or rather a confusion of law and gospel." We need not go to Rome for the mistake, and confounding law and gospel, if we read in folio 452, of the directions by the enemy of Dr. Crisp's doctrine, where he saith, as I noted: "There is an evangelical personal worthiness and righteousness, which is the condition on which God bestows Christ's righteousness upon us." And in 453, "The condition and worthiness required to the continuation and consummation of your pardon, justification, and right to glory, is both the continuance of your faith, and your sincere obedience, even your keeping the baptismal covenant that you made with Christ by your parents." Here's the man at large; our sincere obedience is our worthiness and condition for our justification and glory; here's not a word of Christ's righteousness for our justification, but confounding law and gospel.

In folio 205, Mr. Perkins saith, "Seeing we cannot perform the things contained in the law by ourselves, we must perform them in the person of the Mediator, who hath satisfied for the threatenings of the law by his passion, and hath fulfilled the precepts of the law by his obedience: we owe to God a double debt, to fulfil the law every moment, and to make satisfaction for the breach of the law; for this double debt, Christ is become our surety, and God accepts his obedience for us, it being a full satisfaction according to the tenor of the law." This was the good, sound, wholesome doctrine of our forefathers, when they got out of the dark pit of popery. But our opposer saith, If Christ fulfilled the law for us, then we are justified by the covenant of works: therefore his anti-evangelical doctrine in folio 78, is, "that our evangelical, personal righteousness, is the condition of God's bestowing Christ's righteousness upon us, and our own acts are our evangelical righteousness; and that of

such necessity, that without it no man can have part in Christ's righteousness." Is this believing in him, that justifies the ungodly? Rom. iv. 5. O that ever such stuff should pass for pure gospel divinity! but so it happens; and he that hath preached the contrary, is called Jezebel.

In folio 207, Mr. Perkins strikes home, and saith; "the error of papists is, they teach, that the thing by which, and for which a sinner is justified, is remission of sins, with inherent justice infused by the Holy Ghost: but this cannot be, for inherent justice and justification are distinct gifts of God." With this error agrees our Jezebel-hunter, in saying, our righteousness is of such necessity, that without it we cannot have part in Christ's righteousness.

In folio 314, Mr. Perkins saith; "the papists gather, that faith and love are joint causes in our justification; but this (saith he) is against the scope of the apostle, who proves there is no justification by the law." Faith and love, say the papists, faith and repentance, saith our director in folio 78, "When we are accused to be final unbelievers, or impenitent, we must be justified by our own faith and repentance." (That is, we must tell the devil he lies, and tell a lie ourselves.)

In folio 276, Mr. Perkins saith; "the papist erreth, which teacheth justification partly by remission of sins, and partly by that which we call inward sanctification." But we must not say the christian director is popish at all, when he saith, folio 79, "conscience must absolve us only so far as we are innocent, or do well, or are qualified with grace." Here is our innocency and grace joined in absolution: but the worst on it is, that he puts our doing well first, and then grace, whereas the papist is more modest, and puts faith first and then love.

In folio 327, Mr. Perkins flies high, and must be taken to task for a Jezebel Antinomian, for he saith: "these are contrary one to the other, (flesh and spirit) hence it followeth, that there are no such works whereby a man may prepare himself for his own justification; and flesh can make no preparation for the spirit, no more than darkness can make preparation for the entrance of the light." This doctrine is high treason against the Pope and Merit-mongers: then what shall we think of him that saith, "God hath given half promises, though he hath not flatly engaged himself to unbelievers, to hear their prayers, and give

them true grace, upon the improvement of their naturals?" as it is by this great man asserted in his directions, folio, 62. If a man's conversation may be by extrinsical arguments, without the help of the Holy Spirit, as I heard one say in Pinner's Hall pulpit, then Mr. Perkins must be lashed as bad as the Antinomians, for saying, "a man cannot so much as prepare himself:" what! not prepare himself? how then convert himself? or in what apocrypha shall he find God giving minced meat to poor sinners or half promises? God saith, "whoever will, let him take the water of life freely; and he that cometh to me, I will in no wise cast out." If God have but made the people willing in the day of his power, they will come to him, and they shall find rest for their souls: but for half promises upon improvement of naturals, they are foreign to my bible, that saith, the natural man cannot receive the things of God. I take it to be more logical to say, that though an hundred load of dung will not produce an ounce of gold, when it is burnt to ashes, yet a thousand load will, than to say, nature lying still (being sinful, and so in enmity to God) will not obtain grace; but nature actuated, will prepare for grace. I would argue rather sinful nature asleep will prepare for grace sooner than the same nature acting in all its vigour; because the more it acts, the more it sins. And as for the improvement, it is but to *splendida peccata*.

In folio 210, Mr. Perkins saith, "the Papists make two kinds of justification;" and do not some besides Papists make a first and second justification in folio 78, saying, "we must plead the right of Christ's satisfaction for our justification against an accusation from the law of works; and we must be justified by our own faith and repentance, when accused to be unbelievers and impenitent?" but Mr. Perkins condemns this plainly in folio 209, saying, "faith justifies, because it is an instrument to apprehend and apply that which justifies, namely, Christ and his obedience. As the Israelites stung with fiery serpents, were cured, so are we saved, John iii. 16. The Israelites did nothing at all but look to the brazen serpent; so are we to do nothing for our justification and salvation, but fix the eye of our faith upon Christ. The bankrupt pays the debt (saith he) by accepting the payment made by the surety. It is the property of true religion to depress nature, and to exalt grace; and this is done when we make God the only worker of our salvation, and make

ourselves to be no more but receivers of the mercy and grace of God by faith, (see his cautiousness of Arminianism) reaching out the beggar's hand, namely, our faith in Christ, to receive the gifts or alms of mercy." Here is Antinomianism, with a witness, for our caviller, that men do nothing for salvation, but receive it. But this is orthodox in Mr. Perkins, and the apostle Paul, Eph. ii. 9, and why not in Dr. Crisp? But Mr. Perkins proceeds a little lower, folio 210, and saith, " there is excluded from justification all co-operation of man's will with God's grace in the effecting of our justification. Secondly, (saith he) we learn, that a man is justified by the mere merit of Christ; that is, by the meritorious obedience which he wrought in himself, and not by any thing wrought by him in us. Thirdly, we learn, that nothing within us concurs (that is hard to somebody) as a cause of our justification, but faith; and that nothing apprehends Christ's obedience for our justification, but faith. (Here is no concurrence of our righteousness in order to justification.) This will appear, if we compare faith, hope, and love; faith is as a hand that opens itself to receive a gift; so is neither love nor hope: love is a hand, but it is to pour out praise to God: and hope waits for the good things that faith believeth." Thus our orthodox Perkins.

He saith further in folio 211, " It follows, that there is not a second justification by works, as the Papists teach," (and some else, folio 78, by faith and repentance) " for he that is justified by Christ, is fully justified, and needs not further to be justified by any thing out of Christ." But, folio 78, saith, " when accused to be final unbelievers or impenitent, and so not to have performed the condition of the new covenant, we must be justified by our own faith and repentance, the performance of that condition." Now consider whether Mr. Perkins, whom Dr. Crisp follows, be truly evangelical, or this author, who here tells plainly to the world in print, what he sometimes delivered in your hearing, even the above-said sentence concerning our justification from the devil's accusation, by our faith and repentance. O, that we could weep streams of tears of blood! that the blood and righteousness of our Lord Jesus should have our faith and repentance set cheek-by-jowl by it! and people are angry if it be taken notice of; but I hope better things of the majority of this auditory.

Mr. Perkins hath not done with this second justification, but saith in folio 236, " the just man lives by his faith; he therefore that is justified, continues to be justified by his faith; and therefore the second justification that is said to be by our works, (faith and repentance, folio 78) is a mere fiction." The good man could not bear that device of answering the devil, that we are justified by performing the condition of the new covenant, faith and repentance.

In folio 299, Mr. Perkins hath a fling at our new Grotian divinity, of evangelical righteousness, by our obeying the precepts and counsels of the gospel: to which he saith thus: " Here falls to the ground a main pillar in Popish religion (and Arminian too) which is, that the law of Moses and the gospel are all one for substance, and the difference lies in this, that the law of Moses is dark and imperfect, and the gospel, or law of Christ, more perfect, because he hath, as they say, (and some else) added counsels to precepts. And whereas the Papists make two justifications (and some like them) the first merely by grace, the second by works; besides the two testaments, they must add a third compounded of both, and it must be partly legal, and partly evangelical; otherwise the two-fold justification cannot stand; for the law only propounds one way of justification, and the gospel a second; the doctrine therefore that propounds both, must be compounded of both." To which, I say, our great Anti-antinomian propounds both in those words, folio 78, " To plead Christ's satisfaction to the law of works, and our own faith and repentance justifies us when accused to be unbelievers," &c. So that in Mr. Perkin's esteem, this is a main pillar of Popery, but in Pinner's Hall it may pass among the simple for a learned confutation of Dr. Crisp, genteelly entitled Jezebel. He proceeds against our admirers of improved naturals that God hath given half promises of grace to, and saith they are Papists, thus:

In folio 300, the Papist ascribes his conversion not wholly to grace, but partly to grace, and partly to nature; or the strength of man's will helped by grace. But I could tell Mr. Perkins, if here, of a man, no Papist for many reasons, and yet not for the Pope's being Antichrist, he hath a care of that, who told us, " that our first conversion may be by extrinsical arguments, without the assistance of the Spirit." This I must needs say, is

a good argument against Dr. Crisp's Jezebel Antinomianism, and the best in the pack, if it were but true, than which nothing is more false, if the Spirit of God say true, that the natural man cannot receive the things of the Spirit of God, much less convert himself, without the help of the Spirit; for he cannot do it with the help of the Spirit, unless resisting the Spirit can do it; for so the natural man doth, till it is conquered by the Spirit, and made a spiritual man: but I shall be one of his Antinomians by and bye, and so must Mr. Perkins. Mr. P. flings again at a first and second justification, as a novel business; and that you may the better see by him what sort of opposer free justification by faith alone hath, and that we may be wary, I will quote his passage, folio, 535, "the distinction of justification in the first and second, (as folio 78 doth) was not known among the fathers for one thousand five hundred years after Christ, but is an invention of this age." And in folio 101, saith, "the Popish device of a second justification is a satanical delusion;" but hath been imposed upon us at Pinner's Hall, as well as printed, in folio 78. That faith and repentance, and so performing the condition of the covenant, comes in to justify us after our plea of Christ's satisfaction for first justification. But for this faith and repentance, see what Mr. Perkins saith, folio 537, he quotes Ambrose on Rom. iv. thus: "they are justified (saith Ambrose) without any labour or toil, by only faith, no works of penitence being hereto required, but only that they believe." And Chrysostom he brings in speaking thus: "that a man should be saved by his faith that he hath no good works, it may be, is not a thing out of custom, (saith he on Rom. iv.) but to see a man who is noted for good works, not to be saved by them, but by faith, this is an admirable thing; we offer but one gift to God, namely, in believing his promises of things to come; and by this only way we are brought to salvation." Here is no jumbling our faith with repentance and sincere obedience, as the condition of the new covenant whereby we are justified. And because Christ's very righteousness in his person, his obeying the law for us, that is, in our stead, is struck at as a piece of Antinomianism; that if Christ fulfilled the law for us, it is plainly asserted, then we make ourselves justified by a covenant of works; and so they sham off the most fundamental point of religion, the believing our persons justified by Christ's real fulfilling the law for us,

both in doing and suffering; I shall give you some further account of Mr. Perkins's solid orthodox assertions, to take off the scandal of Jezebel doctrine in Dr. Crisp, his affirming that Christ suffered in the very stead and room of the elect, and bare their very sins.

In folio 759, of volume the first, on Phil. iii. 9, he saith: "The apostle Paul in desiring to be found not in his own righteousness, but in Christ's; he desired nothing else but that he might be accepted of God for Christ's sake, and be esteemed righteous in his righteousness; (mark that, in his righteousness, not in our sincere obedience.) This very obedience (saith Mr. Perkins) which is in Christ, and not in us, is the very matter of the justice of the gospel; and this justice is made ours by faith, which doth rest on Christ, and apply his obedience to us. The gospel requires not the condition of merit, or of any work to be done on our parts in the case of justification; (here is an Antinomian sure, some will say) but only prescribes us to believe in Christ, and to rest on his obedience, as our justice before the tribunal seat of God. By this we learn, that the church of Rome (and somebody else) are ignorant, who teach, that the righteousness which stands in our inherent virtues, (or sincere obedience, as our friend calls it) is required for justification; (or hath an order in our justification, as our friend minces it.) A sinner stands just before the tribunal seat of God (saith Mr. P. page 659) by the righteousness of faith, which is Christ's obedience, without any works of ours; for he justifies freely by his grace; and in justifying he is not only a justifier, but he is just: now this concurrence of mercy and justice, is no where to be found, but in the obedience of Christ, performed by himself in our room and stead." And if the gravest divine in Christendom calls this Antinomianism, he will call himself an enemy to the clear, blessed gospel of our dear Lord Jesus.

In folio 660, "As Abraham's faith, that is, the Messias apprehended by faith, was counted to him for righteousness long after his conversion: now as he who is a pattern for us to follow, is justified, so must we be justified, and no otherwise; and as by Adam's disobedience we are made sinners, so by Christ's obedience we are made righteous: therefore we are made just by the obedience of Christ imputed." And Bernard saith "whom another man's fault defiled, another man's water

washed; and death is put to flight by the death of Christ, and the righteousness of Christ is imputed to us. (Mr. Perkins goes on) As Christ was made sin, so are we made the justice of God; but Christ was made our sin, not by any conveyance of corruption into his most holy heart, but by imputation; we therefore are made the justice of God by like imputation: and lest any man should yet surmise (saith he) that this justice is not imputed, but infused into us, Paul saith, "we are made the justice of God in him," that is, in Christ. Hence it followeth manifestly, that there is no work or virtue within us, which justifieth before God; and that our justice whereby we are just in the sight of God, and accepted to life everlasting, is out of us, and placed in Christ. (Here is no plea of sincere obedience and repentance.) Augustine saith, Christ was made sin, that we might be made justice; not our justice, but God's justice, neither in us, but in him. Jerome saith, Christ being offered for us, took the name of sin, that we might be made the righteousness of God: not ours, nor in us." (That is dreadful Antinomianism in the eyes of some, that we be made the righteousness of God; and yet this is not ours or in us; but Jerome was no more an Antinomian than the apostle Paul: but this righteousness is the righteousness of Christ, not ours, nor in us, otherwise than faith apprehends it, and makes it ours, as Christ himself is ours.) "And if we search through heaven and earth, there is nothing to be found that may stand for payment with God, but the obedience of the Redeemer, which he hath presented and laid down before the throne of the Almighty, as an endless treasure, to make payment on our behalf; (it is on sinners' behalf) and because the said obedience is a satisfaction for our unrighteousness, it is also our justice in the acceptation of God." Thus we see him owning Christ's righteousness to be ours: nay, he goes further, and asserts what hath been strongly opposed by the author of the directions, and saith, "not only Christ's righteousness is ours, but Christ himself." There was a gentleman told us in Pinner's Hall, "that Christ was not so much a believer's as his beast is his." To which Mr. Perkins makes a contradiction, and saith, folio 660, "when we begin to believe in him, though our persons remain ever distinct, and unconfounded, yet are we made one with him; we are given to him, and he to us; so as we may truly say, Christ is mine, as we can truly say, this house, or this land is mine. Now if Christ be ours, then also his obedience is not only his, but ours also; his, because it is in him; ours, because with him it is given us of God."

This our modern opposer calls our being justified by the covenant of works; instead of which, he will have Christians' second justification to be by faith, repentance, and sincere obedience to the gospel commands: so that we must not be justified by Christ's fulfilling the law for us, but our first justification must be by Christ's satisfaction; (but nobody knows how, if he did not fulfil the law for us, which is denied) and by our own works, (for what is faith, repentance, and sincere obedience, but the works of believers?) Lo, this is the man that fights down Antinomianism: but Mr. Perkins confutes him, folio 101, thus: "The formal cause of justification must needs be imputation, which is an action of God the Father, accepting the obedience of Christ for us, as if it were our own."

Nay, he is very bold against our Grotian, Pelagian divinity, in folio 573, and saith from Rom. iii. 24, "We are justified freely by his grace, that is, by the mere gift of God. So that a sinner in his justification, is merely passive; that is, doing nothing on his part whereby God should accept him to everlasting life." (Here is an Antinomian with a witness, as bad as Dr. Crisp.) And he goes on, and saith from verse 27, "He excludeth all boasting, and therefore all kind of works are excluded, especially such as are the most of all matter of boasting; that is, good works: for if a sinner after that he is justified by the merit of Christ, were justified more by his own works, then might he have some matter of boasting in himself. Now let the Papists (or folio 78) tell me what be the works which God hath prepared for men to walk in, unless they be the most excellent works of grace; and let them mark how Paul excludes them wholly from the work of justification." Here the good man shot at the Papists, but kills a Protestant, who requires our sincere obedience to come in for a snack to justify us when accused to be impenitent.

In folio 672 on these words, "a sinner is justified before God by faith;" Mr. Perkins saith, "yea, by faith alone; the meaning is, that nothing within man, and nothing that man can do, either by nature or by grace, concurreth; (mark that word con-

curreth, so much insisted on by our friend, towards our justification; but Mr. Perkins saith nothing of our grace concurreth) to the act of justification before God, as any cause thereof, either efficient, material, formal, or final, but faith alone; and faith itself is no principle, but an instrumental cause only, whereby we receive, apprehend, and apply Christ and his righteousness for our justification."

And in folio 652, "we must in the pang of death, by mere faith, rest on the mercy of God, and apprehend naked Christ; that is, Christ severed in the case of salvation, from all respect of all virtues and works whatever. If we presume to oppose any of our doings to the sentence of the law, hell, death, condemnation, we are sure to go by the loss." What becomes, then, of our friend's performing the condition of repentance, sincere obedience, &c. to stop the accuser's mouth at the great day? this is part of Paul's and Mr. Perkins's loss and dung, and so will be our friend's at last, when he comes to the pang of death, I hope. In the mean time it is good to fortify our minds against such things as the scripture is so plain against.

And because this is so much stuck at by our modern naturalists, or Grotians, borderers on Pelagianism, our full and free justification by faith in Christ alone, without a second justification by our obedience to gospel precepts (as our friend words it) I shall give you a further account of Mr. Perkins's opening it, and that out of Chrysostom.

In folio 662, "Faith doth not justify, as it is an excellent work of God in us, for then all virtues might be means of justifying, as well as faith: it doth not justify, as it is a means to prepare and dispose us for justification; for so soon as we begin to believe, we are justified, without any disposition or preparation coming between faith and justification. Chrysost. Hom. 7, in Rom. *Quam primum homo crediderit, confestim simul justificatus est.* When first a man believes, presently together (therewith) he is justified. And Paul saith, our righteousness is of God, upon faith; not for faith, but by faith: now faith justifies, as it is an instrument or hand to apprehend the benefits of Christ for ours; and lest any should imagine that the very action of faith in apprehending Christ justifieth, we are to understand that faith doth not apprehend by power from itself, but by virtue of the covenant. If a man believe the kingdom of France to be his, it is not his therefore; yet if he believe Christ, and the kingdom of heaven by Christ, to be his, it is his indeed; not simply because he believes, but because he believeth upon commandment and promise; for in the tenor of the covenant God promiseth to impute the obedience of Christ unto us for our righteousness, if we believe."

I doubt not but these evangelical assertions are grateful to you who have drunk in the rich wine of the gospel from the lips of many, whose ministry you have sat under, which you need be well settled in, because of the vehement heat of one bandying against the like doctrine in Dr. Crisp's sermons, enough to make weak Christians stagger; and lest you should have drunk in unwarily his sentiments, I will set some of them in a true light, that comparing them with the scripture and the orthodox, you may judge aright; and seeing he takes it ill his passages from his lips should be taken notice of, I will quote you a few more passages quite contrary to the last paragraph of Mr. Perkins, and as contrary to plain, express scripture; for the scripture saith plainly, this is his command, that we believe on the name of his Son Jesus Christ; and that we give all diligence to make our calling and election sure: both which *in terminis*, he denies, and therein justifies the Papists that leave people in doubt.

In his directions, folio 189, he saith, "God doth not command properly any man to believe that his sins are forgiven, and himself is justified." And page 190, "no man is commanded to believe that he is actually forgiven." And page 191, "when you meet with that which is contrary to this, in any great divines, (he loves to thwart great divines) be not troubled; for it is only our former divines, whose judgments were hurt, partly by hot disputations with the Papists, (is not this clawing with the Papists) and partly not come to that maturity as others since them; (meaning, doubtless, himself) and therefore they (great divines) eagerly insist on it, that when we say we believe the forgiveness of sin, and life everlasting, every man is to profess that he believeth his own sins are forgiven, and he shall have life everlasting himself: but our later divines see the mistake, and lay down the same doctrine I teach you here." If this be not bold contradiction to the word, as well as abuse of the greatest divines this nation hath ever had, then I think two and three

doth not make five. The scripture commands plainly, Acts xvi. 31. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The poor jailor would have had little comfort if he had met with our director with this horrid consolation in folio 192, you are not commanded to believe either of these (forgiveness of sin, or life everlasting) he might have trembled on till doom's-day with such Anti-doctor Crisp's doctrine: and doth not the scripture say in 1 John iii. 23. "This is his command, that we should believe on the name of his Son Jesus Christ?" And what are we to believe on him for, but for pardon of sin and everlasting life? as Paul said to the jailor, "believe and thou shalt be saved;" and what is that, but to have sin forgiven, and everlasting life given? Doth it not say, "ye believe in God, believe also in me?" And is it to believe for nothing? doth he not say, "to as many as believed, he gave power to become the sons of God?" John i. 12. And doth not that include pardon of sin, and life eternal? So that when Christ Jesus bids us to believe on him, as well as on the Father, it is that thereby we may become the sons of God.

When the self-justiciaries, or Grotian Christians came to Christ, requiring a short direction for their gospel obedience, something they must do, they must have their repentance, and sincere obedience, as the condition of the gospel covenant, as our friend in folio 78, they come plainly, "what shall we do that we may work the works of God?" John vi. 28. Christ doth not say, I never command any to believe his sins are forgiven, but puts them on believing, and saith, "this is the work of God, that ye believe on him whom he hath sent:" this is *instar omnium*, this is bugbear to all self-conceited pharisees, of believing on me, is all I require of you, in order to your salvation; it is instead of your fulfilling the whole law, and doing all the works of God. Let a whole cart load of Arminian books be writ to the contrary, do not mind them; for this is the work of God to believe on him whom he hath sent.

When the blind man was excommunicated (and it may be, called Jezebel) for owning Christ, and Christ finds him, what doth he require of him? doth he load him with a pack of scruples and tales, that he must not believe in Christ for the pardon of his sins? No, all the question Christ asks, which amounts to a command is, "dost thou believe on the Son of

God?" This was all in all in those days, but now this is but a poor small part of our concern, with some; whereas Christ did his miracles "to the intent we might believe; he that believeth in me, though he were dead, yet shall he live," John xi. 35; yet forsooth, we are not to believe for everlasting life. Christ said, "if thou wouldst believe, thou shouldst see the glory of God;" but our director cannot brook it: "believe in the light, I am the light, (saith Christ) that ye may be the children of the light," John xii. 36. No, say some, you are not bid to believe for your everlasting life. Am I here bid to believe in Christ, the light, that I may be a child of light? And is not this to believe for everlasting life? But to clinch it home, and leave the opposer speechless; the apostle John, who lay in our Lord Jesus's bosom, and knew better how to give directions to establish poor souls, than our great director and opposer of our great divines, he gives the sum of his writing his gospel, and his epistle, and doth not say, no man is commanded to believe actually that his sin is forgiven, and that everlasting life belongs to him, but saith most contrary to him, so as to make him blush, 1 John v. 11; "This is the record, that God hath given us eternal life, and this life is in his Son." But how shall we come by it? may we believe that everlasting life is ours? yes, "he that hath the Son, hath life." But how shall I know I have life? for that, see ver. 13; "These things have I written to you that believe on the name of the Son of God, that ye may know that ye have everlasting life." So that the apostle grounds our knowing that we have everlasting life, on our believing on the Lord Jesus: and sure my father's opposer will not say, we are not bid to believe on the Lord Jesus, though he saith, we are not bid to believe that we have everlasting life by him; but whether we should give more credit to the apostle John, or rather to God by him, or this good gentleman, judge ye, and judge thereby how fit he is to cry out Jezebel.

But our director may ask, in what sound author can you shew, that Christians are to believe the remission of their sins? therefore though I might quote an hundred of them much easier than he can shew that our believing and repenting is called in scripture an hundred times our righteousness, as he said, yet I shall not confront that Popish strain, that we are not bid to believe the forgiveness of our sins, with any at present, but Mr. Perkins,

who was no Antinomian nor Arminian neither; and he saith upon that clause on the creed, of believing the forgiveness of sins:

In folio 313, "Damnable (saith he) is the opinion of the church of Rome, that holdeth that there is a remission of the fault, without a remission of the punishment, (and some else lean that way) moreover, we must add to this clause (the forgiveness of sins) I believe; and then the meaning is this: I do not only believe that God doth give pardon of sin to his church and people, for that the very devils believe; but withal I believe the forgiveness of mine own particular sins. Hence it appears, that it was the judgment of the primitive church, that men should believe the forgiveness of their own sins. Here comes a common fault (and justified by our friend) to be rebuked; every one will say, that he believeth remission of sins, yet no man almost laboureth for a true and certain persuasion hereof in his own conscience; it bewrays exceeding negligence in matters of salvation; but let them that fear God, or love their own soul's health, give all diligence to make sure the remission of their own sins. And if we be bound here to believe the pardon of all our sins, then must we every day humble ourselves before God."

And in folio 625, of vol. 2. Mr. P. saith; "Every one in the church by God's commandment, believing the gospel, is bound to believe that he is redeemed by Christ. The elect is bound to believe, that by believing he shall be made partaker of election: the reprobate (is bound to believe) that by not believing, he may be made inexcusable, even by the intention of God."

Thus we see, besides plain scripture against that dreadful doctrine, that no man is commanded to believe the pardon of his sins, what a staunch orthodox divine hath said to the contrary.

Of the same make is our author's judgment about assurance and perseverance, of the Roman superscription, but strictly opposed by the orthodox, which it may not be amiss to touch upon, that so by invalidating his sentiments by sounder judgments upon clear scripture, you may have the more ground to judge him far from clear in his opposing the free grace of God in the gospel, held out in those sermons he was so imbittered against. People commonly judge of persons by the company they keep; and if we find our grand opposer's sentiments savour rank of the Babylonish harlot, or that he inclines to the Romish errors in those two

points, we may well guess him no great friend to the absolute, irresistible, sovereign free grace of God to poor sinners, his elect in Christ. I will begin with his judgment about assurance, and shew how opposite it is to the plain work of God, that we should give all diligence to make our calling and election sure; and that we should rejoice that our names are written in the book of life, as the apostle and our Lord Jesus commands.

He saith, folio 150, "It is but very few Christians that reach to assurance of salvation; (what then? Should we not nevertheless press after it) if any think (saith he) that in all this I countenance the popish doctrine of the reformed divines that write against them, (he knew where the shoe pinched, writing against the reformed divines) I do answer, that I contradict both the Papists that deny assurance, and many foreign writers that make it far more necessary than it is; but I stand in the midst between both." This I take to be the truest character given by himself that ever was given of him; that as Mahomet's tomb is said to hang between heaven and earth, so this good gentleman stands between Papist and Protestant, with a peculiar talent to distinguish his opinion into any thing that pleases his luscious, luxuriant fancy; but he will find there are no neuters in heaven, and no purgatory under the earth; but in plain English, if he be not for Christ, who commands to rejoice that our names are written in the book of life: he is for antichrist who bolsters people in doubting in order to warm the Pope's kitchen by the intercession of saints for them. This middle cassandrian way in religion, is good for a hypocrite, who may turn as the wind turns; he can with a small distinction vere towards Rome or New Jerusalem, according as the wind of credit sits. But Christ hath told plainly, "he that is not with him, is against him; he never commends any man for the subtilty of his brain, to split a hair, and go between Papist and Protestant. Though our author glories in his new discovery, and that thirty-seven years ago, when this was printed, for almost twenty years time a great number of godly people of all sorts had opened their hearts to him. This was enough to puff up the gentleman, that the godly people and a great number of them, and that of all sorts, should unbosom their souls to him fifty-seven years ago. Now, doubtless, he may reconcile all doctrinal differences between us and the Papists, as he said in Pinner's Hall a wise man might do, though he must be wiser than the highest

angel, and may do that which no sober man will say God can do; that is, reconcile light and darkness, truth and error, as is the difference between Papist and Protestant; but an amphibious disputer can stand upright he thinks between these two extremes.

In folio 154, he jeers the Antinomians of his own making, for saying, "people undid themselves by looking after signs and marks of grace, and so laying their comforts upon something in themselves, whereas they should look only to Christ for comfort." Is not this jeering them, a jeering the apostle, who desired to know nothing but Christ, and him crucified, and to account his own righteousness so far from matter of comfort, that he looked upon it as loss and dung? One would think a Christian should never jeer for looking for all comfort from Christ our wisdom and all, 1 Cor. i. 30.

In folio 158, speaking of the Spirit's witnessing adoption, he goes fairly with the papists, and saith of the Spirit, "it is always a witness-bearer of adoption; (but here comes in a but, which spoils all) but that is only objectively, by his graces and operations;" (whereas the plain contrary the scripture witnesseth, saying in Rom. viii. "the spirit himself witnesseth with our spirits, that we be the children of God;") but this middle man will give us maxims to controul the scriptures, and say, it is only objectively by graces, and not by himself.

And lest he should be attacked by his contradicting himself concerning assurance in his book of rest, in folio 159, he saith, "A man's comforts depend not so on his assurance, but that he may live a comfortable life without it; and if there be any passage in my book of rest, part 3, in pressing to get assurance, which seem contrary to this, I desire that they may be reduced to this sense, and no otherwise understood."

So that a man may, as he said before, fetch abundance of comforts from his own graces, and this he may live comfortably upon here, without assurance. And if in the best of his books, (as that of rest, which is tardy enough, as to man's natural power) he desires, (though here he presses to get assurance) that now people would satisfy themselves to live comfortably without it, what trust is to be put in the rest of his books?

If he should tell a thief in Newgate after that rate, that he ought to secure his pardon before he comes to the gallows, and that it may be had by a diligent looking after it; and come the

next day and tell him, you need not trouble yourself to get your pardon sealed, you may live comfortably without it; and what I said yesterday you must reduce to this sense to-day: the thief would tell him, you gave me good counsel yesterday, but you intend to gull me out of my life to-day; I desire no such visitors or directors. But he proceeds with a most dismal discouragement to tender Christians and weak believers, in giving them the unbosoming of his soul in the matter of his own faith, a most genuine one for a minister of the gospel, who for almost twenty years had the godly of all sorts opening their souls to him.

Folio 165 and 166, "It is my strong opinion (but opinion) that no man who hath attained to a rootedness in the faith, and so is thoroughly sanctified, doth ever totally and finally fall away. And I am yet more confident that none of the elect shall ever fall away; and persuaded that all the rooted thorough Christians are elect:" (so far pretty right, but only it is but his opinion, and this opinion is, if they be rooted and thorough Christians, and thoroughly sanctified; so that if there be the least defect in their faith or sanctification, he is not persuaded they are elect, or they cannot finally fall; but however we will let this go for some of the best part of his orthodoxy: but lest he hath put in too much sugar into the child's milk, to tell him he is of opinion the elect shall not fall away, he cannot close his paragraph without a corrosive of gall and vinegar, and tells us concerning his own faith:) "but yet I dare not say that I am certain of this;" (dare he say (say I) that he is certain that the word of God is true, "he that cometh to me, I will in no wise cast out?") "that all are elect to salvation, and shall never fall away totally and finally, who sincerely believe, and are justified: I dare not say I am certain of this; it is my opinion, but I dare not put it into my creed; I know not how many texts of scripture seem to speak otherwise;" (but he names not one scripture, and thereby most horridly impeaches his opinion, and those texts which speak absolutely that the elect shall not fall away; as, "whom he loved, he loved to the end:" and "I will never leave thee: I am God and change not:" and, "the love wherewith thou hast loved me, may be in them. I in them, and they in me, that they may be perfect in one: no man shall pluck them out of my Father's hands; and that which I have committed to thee, thou wilt keep until the great day;" with unnumberable more places: and yet

this anti-antinomian knows many places of scripture that seem to speak otherwise.) Is this fair dealing towards Christ, in his love to his tender lambs, whom he carries in his arms, gently leading those that are with young? Will Christ lay down his life for his sheep, and then suffer any of them to be lost? he saith, he hath lost none; but this gentleman will not put that into his creed, but would make the world believe there are many scriptures seem to speak otherwise. I am sure there is one scripture saith, "in the wisdom of God, the world by wisdom knew not God:" and another that saith, "he that adds to the word, God shall add plagues to him:" but I never read in any protestant bible any of his many texts that seem to say the elect shall fall away. If I were for a new book of common prayer, I would desire this imprecation might be put into the new litany; "from a bible that in above an hundred places saith, our sincere obedience is our evangelical righteousness, and that hath many texts that seem to say the elect may fall away; good Lord, of thy infinite mercy deliver me." Our blessed Lord Jesus hath blessed the world by putting this blessed lesson into our creed, John iii. 16, that "whosoever believes in him, should not perish, but have everlasting life:" but our blessed author dares not put it into his creed, that all who sincerely believe, shall never fall away totally and finally. If this be not a daring boldness thus to confront our Lord Jesus's plain assertion, then Socinianism is good christianity: zeal must make us bold for God, though it displeases good men. Our author was for half promises upon improvement of our naturals; and rather than insist and press for assurance, he comes in folio 176, to his probabilities of salvation; and instead of following our Lord Jesus's plain path to an assured confidence of salvation, "believe on the Lord Jesus, and thou shalt be saved;" he saith, folio 176, "you that would be obedient and reformed, and are troubled that you are no better, and beg of God to make you better, and have no sin but what you would be glad to be rid of, may not you see a strong probability it shall go well with you? Oh make us therefore of this probability!" This direction which hath not one syllable of our Lord Jesus, but looks rather as coming from Constantinople, than mount Zion; this is produced to comfort a doubting Christian, instead of that evangelical heavenly call of our Lord Jesus, "look unto me, and be ye saved all the ends of the earth:" but

this is Antinomianism to expect salvation, and to be sure to get salvation by looking to Jesus, the author and finisher of our faith; and such an Antinomian was Dr. Crisp, and such I desire I and all mine may be, and not live on half promises and probabilities of salvation, because I would be rid of sin, and beg God to make me better, without one word of looking to Jesus.

As to the doctrine of perseverance, it is like that of assurance; God saith in his covenant, "I will put my fear in their hearts, and they shall not depart from me;" which is a good ground for any to conclude, that if God have put his fear into their heart, they shall not depart from him, but continue to the end. But our author saith in folio 161, "if a man have the fullest certainty in the word that he is God's child, but if he be uncertain whether he shall so continue to the end;" and 162, "there are a great number of texts of scripture, which, seeming to intimate the contrary, do make the point of great difficulty; and those texts that are for it, are not so express as fully to satisfy." And in 168, "as for those that think I am warping to Arminian or Popish doubting, I regard not their censures: I am not certain of my perseverance, nor so near to a certainty of my salvation, as I am of my faith, justification, adoption." So that it is plain he holds that a man may be fully certain he is a child of God, justified, adopted, sanctified, and yet he may not continue so; and if this be Popish, he matters not, he is sure it is not Dr. Crisp's free grace Antinomianism, that is enough. Now let us see a little what the scripture saith to this, and Mr. Perkins, instead of an hundred good Protestant divines besides.

As for scriptures, that great covenant promise might serve for all (against this monster of God's children's finally falling from grace) in Jer. xxxii. 40, "And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, and they shall not depart from me." Here God saith positively, they shall not depart from him; but our author is not so certain of his perseverance, as of his faith; that is, he is not so certain God's word is true, as that the Popish doctrine may be true, that a child of God that sincerely believes, may totally fall away.

But this covenant is over and over confirmed in the New Testament, as where our Lord Jesus prayeth, John xvii. 11, "Holy Father, keep through thine own name, those whom thou

hast given me;" and verse 20, "neither pray I for these alone, but for them also which shall believe in me." And doth our doubting author of his own perseverance in true faith, which he would take ill for others to doubt also; doth he doubt whether God the Father heard Christ's prayer to keep all that should believe? Sure I am, the apostle saith, "we are kept by the power of God, through faith, to salvation," 1 Peter i. 5; "and he that hath begun a good work in you, will perform it until the day of Jesus Christ," Phil. i. 6. And if a true child of God may fall away, what means that grand charter on which all the children of God stay themselves in their trouble, "for he hath said, I will never leave thee, nor forsake thee?" Heb. xiii. That "*ou me se 'anw oud ou me se enkatalipw*, hath more value in it than a thousand cart loads of books and Christian directories can contain.

How sings the psalmist, the sweet singer of Israel? not as our doubter, Psalm lxxxix. 30, "If his children forsake my law,) so far God's children may fall, but not totally) if they break my statutes, then will I visit their transgression with a rod; (he calls it a visit, that is a kindness, not a punishment in wrath) nevertheless (saith God) my loving kindness will I not utterly take from him." That word utterly, I conceive might be otherwise, and more fairly rendered to set off the free, pure love of God: it is thus in Hebrew, *Ue chaldi loa aphir me yimmo;* which word for word is, and my loving kindness I will not infringe (or break off) from (being) with him; so that the word utterly may totally be left out, and then it runs a clear stream from the fountain of love; if his children fall into sin, I will visit with a rod; and yet all this while my loving kindness is the same, I will not take that away, I will not infringe it, as Benedictus Arrius Montanus renders it. And if God's covenant be so firm, that for sin he will not break off his love from his people, then surely they shall not fall away, but persevere to the end: but "nothing can separate from the love of God," Rom. viii., therefore their perseverance is as sure as the word of God can make it.

I might quote hundreds of our famous divines against this rotten principle of the Papists, of true saints falling away from grace; but I shall content myself with the scripture and Mr. Perkins:

Who saith in folio 738, "The grace of God's Spirit is apt to

be extinguished, because of itself it is mutable; nevertheless it wholly and utterly cannot be lost, because the promise of God in the covenant of grace, "I will put my fear in their hearts, and they shall not depart from me," particularly belongs to all them that truly believe; because it is the promise of the evangelical covenant. Another cause is the intercession of Christ in behalf of all the elect: Christ saith to Peter, 'I have prayed for thee, that thy faith fail not;' and this he did especially in that solemn prayer, John xvii. in which he prayed for all that did, or should believe in him. Another cause is the omnipotent power of God in preserving all them that are in Christ; 'no man (saith Christ) taketh my sheep out of my hand;' and mark the reason, 'my Father is greater than all:' the last cause is the efficacy of God's Spirit. St. John saith, that 'the seed of God remains in him that is born anew;' and that this seed keeps him, that he neither doth, nor can sin in two respects; first, if he sin, he sins not with full consent of will. Secondly, if he fall, he makes not a trade of sin, but the seed of grace remaining within, causeth him to return to God, and to recover himself by new repentance."

In folio 101, he saith, "if they had been for us, they would have continued with us; we deny not (saith he) but grace may in part be lost, to the end the faithful may know their weakness, and be humbled, but that there is any total or final falling from grace, we utterly deny." (And yet he was no Antinomian.)

In folio 135, he saith from that word of the creed, "I believe in God the Father: hence we learn, that the child of God cannot wholly fall away from God's favour; indeed so oft as he sins, he deprives himself wholly of God's favour as much as in him lieth; yet God, for his part, still keepeth the mind and purpose of a father. David, though he was sore offended with Absalom, yet in his heart he loved him: so it is with God our heavenly Father: the grace of God in the adoption of the elect, is unchangeable; and he that is the child of God can never fall away wholly or finally: on the contrary, that is a bad and comfortless opinion of the church of Rome (and our dear friend that cried out Jezebel) which holdeth, that a man may be justified before God, and yet afterward finally fall from grace." So that here we see whence this dreadful doctrine springs, even from Rome: if so, then I would ask, who is the Jezebel, Dr. Crisp, that holds a man's sins

cannot hinder him from salvation, if he be elect and believe in the Lord Jesus, or his opposer, that saith, " he dare not say, that all that sincerely believe shall never fall away totally, there being many (unnamed) scriptures that seem to speak otherwise?" Thus he and Rome come near an agreement; and that Rome is a Jezebel, or great whore, no Protestant denies, (but himself questioning if it be antichrist.) So then this doctrine of final falling from true grace, is the Jezebel, not Dr. Crisp; and now the brat is at its mother's door.

In folio 378, Mr. Perkins saith, " the cause why a Christian cannot quite fall away from grace is, after he is sanctified he receiveth corroboration, then being strengthened in the inner man " by the glorious power of Christ," Col. i. 9, 11, and Eph. iii. 16.

In folio 254, he saith, " Christ's intercession serves to preserve all repentant sinners in the estate of grace, that being once justified and sanctified, they may continue so to the end; for he continually appears (when a servant of God falls into any particular sin) before God, and shews himself to be willing that God the Father should accept his one only sacrifice for the daily and particular sins of this or that particular man: and this is done, that a man being justified before God, may not fall quite away from grace: if this were not so, our estate would be most miserable, considering that for every sin committed by us after our repentance, we deserve to be cast out of the favour of God."

In folio 636, he proves perseverance from these scriptures, Jer. xxxii. 40, and 1 Cor i. 8, 9, " God shall confirm you to the end, blameless." (I wonder how an Arminian can look this text in the face.) " Augustine (saith he) makes a five-fold grace, preventing, preparing, working, co-working, and persevering." Hence Mr. Perkins argues in folio 637, " It is not in our choice to obey or resist the motion of the Spirit: perseverance in faith doth wholly depend on God's will, as these words shew;" " I have reserved to myself seven thousand men which have not bowed the knee to Baal."

Thus far our director's doubtful doctrine of perseverance corroborates the Jezebel of Rome, whom all Protestants write against. But if we look a little narrower into our opposer's doctrine that so much thwarts and fights *vi et armis* by pen and pulpit against

absolute, invincible free grace, we shall find it to come very near Pelagianism: for instance, our great opposer saith in folio 32, of his directions concerning universal redemption, thus: " the controversies about this you need not be troubled at, for as almost all confess this sufficiency of Christ's sacrifice and ransom of all; so the scripture itself, by the plainness and fulness of its expressions make it as clear as the light, that Christ died for all." (He puts in for all in a clearer character than the rest, and goes on, saying) " the fuller proof of this I have given you in public," &c. Now that he means by this for all, to be, that Christ died for Judas as much as for Paul, and for the Indians that never heard of Christ, as much as for the purest Christians that be on earth, appears by his answering an objection in folio 34, " but for all this, all men are not justified and saved." Answer, " true (saith he) because they will not be persuaded to accept the mercy that is freely given them." So that he not only asserts that Christ died for all (that is, Judas as much as Peter) but that mercy is given them, and it is freely given to them, which must mean mercy, equal to Judas and to Peter; so that nothing is wanting, but they will not be persuaded to accept it. Now though no orthodox Christian narrows the grace of God and love of Christ, in dying for sinners of all sorts that come to him for life and salvation, being drawn by the Father: so that " whosoever will, may come and take the water of life freely," by believing in the Lord Jesus, the Lord his righteousness: yet this sort of divinity, that Christ died for all, in that sense that mercy is freely given to all, and their own refusal is the only ground of their not being saved; as it opens a gap that Christ died absolutely for none, for by their argument all might refuse; so it oppugns Christ's assertion, " I lay down my life for the sheep," John x. and contradicts that galling expression of Christ, to all Socinians and Arminians; " Father, I thank thee, because thou hast hid these things from the wise and prudent, and hast revealed them to babes:" but also it flies in the face of our Lord Jesus's prayer, John xvii. " I pray for these, I pray not for the world." Would Christ shed his precious blood for those he would not pray for? No, verily: but this universal doctrine of dying for all, is in truth a dying for none at all.

See what the ancients, quoted by Mr. Perkins, say of it, in folio 639; "The Pelagians taught, that all men were redeemed by

Christ, but not made free, (Aug. cont. jul.) because God gave his gifts according to the capableness of them which came to receive them: the same did Faustus, the Pelagian also affirm. Thus we see (saith Perkins) the Pelagians did forge and frame a edemption through Christ, without deliverance: and what else do they (saith he) who publish, that all and every one on God's part are redeemed, but not saved, because they will not believe? Augustine saith, you say they are redeemed, but not delivered: nese be your monstrous opinions; these are the paradoxes of the Pelagian heretics," (and he goes on stinging them extremely.) I would again ask, who is the Jezebel now? those monstrous heretics in Augustine's time, that say that Christ died for all, and the reason all are not saved, is because they will not be persuaded to accept the mercy freely given them, as the opposer; or those who assert, "All the Father hath given me, shall come, and their sins shall not hinder their salvation," as Dr. Crisp saith? but Prosper in Perkins, hits our author more in the eye than Austin, saying in folio 639, Epist. ad August. this is (saith he) their very opinion of universal grace, that Adam sinning, every man sinned; and that no man is saved by his works, but by the grace of God, (so our universalists) and yet that God did foreknow, before the creation, who should believe; and that he predestinated them, who being freely called, he foresaw would be worthy of election, and that they would depart out of this life, making a good end. (Just our opposer's very words; I may believe my sins are pardoned if, (if, if) I continue holy to the end of my life.) Mr. Perkins adds; "whilst they go about to ordain universal grace, they do not free themselves, but are more entangled; for most true is that saying of Peter Martyr, whilst these men make grace so common to all, they turn grace into nature," Com. loc. class. 3, cap. 1.

Our Jezebel displayer goes on in his doubtful doctrine of perseverance, and saith, for the saddening of all that are not established and fortified in the truth, in folio 212, "God hath decreed that none of the elect shall finally perish: (and we may know we are elect at our death, if we continue till then in the faith, and not till then, said he) but God never decreed it should be utterly impossible, and therefore it still remains possible, though it shall never come to pass." What a hodge-podge is here! What edification to doubting souls, that must not believe

they are elect, till they find they continue in sincere obedience till their death, they shall not fall away, but it is possible! which falling away he makes more likely in folio 214, for there he saith, "The covenant gives us salvation, but on condition of our perseverance; and perseverance on condition that we quench not the Spirit, which we shall do, if we lose the apprehension of our danger." An half-arminian would think he had gone far enough with his conditional salvation, upon condition of our perseverance; and that our perseverance would not continue, if we once quench the Spirit, which every sin may do. But to make it more doubtful, he adds another link to his chain of doubts of salvation, though we truly believe, and are justified and adopted, not only on condition of our perseverance, but our perseverance is upon condition we do not quench the Spirit; (and then comes in the greatest damp of all) "which we shall do, if we lose the apprehension of our danger." Now to untwist this thread, and go back with his system of divinity, it is thus: if we lose the apprehension of our danger, (which, O Lord who does not do very oft) then we quench the Spirit; if we quench the Spirit, then we break the condition of our perseverance; and if we break the condition of perseverance, then we break the condition on which the covenant gives us salvation: so that run him to the end of his line, as anglers let a fish do, when he hath the hook in his mouth: and here we find our author hangs the salvation of all the elect on this slender thread, which if they break, they drop into hell: "the losing of the sense of your danger quenches the Spirit," and that unlooses your perseverance, and your non-perseverance infallibly divests you of salvation, the covenant of salvation hanging on these three links. Thus our man of the middle way between the two extremes of Papists and Protestants, hath spun his doctrine as fine as a hair; much unlike that of our blessed Lord, Isa. xxxv. "The wayfaring men, though fools, shall not err in his way; therefore look to me, and (not to your self-righteous doctrine, and) be saved all ye ends of the earth." O how dreadful a thing is it, that God should give men wisdom and parts, and they, by multiplying words, should thus darken the gospel, which offers life and salvation to all where it comes, and effectually calls all that are ordained to life, and then tells them, None shall pluck them out of Christ's hands! But here is a reverend divine, with

his much learning, tells every body, " their salvation depends on their not losing the apprehension of their danger." But God will have men to manifest they are but men; and the Lord grant they may see it with such an humble sense thereof, as to own his righteousness, to let them write such errors, when they are lifted up with their parts. For my part, I pity those that think none so wise as themselves; and because upon account of their universal tenet, they are become popular, and cried up, think that they may cast dirt upon the best divines our nation hath bred, such as Chamier, Polanus, and Twiss, our great reformers, and that great man, Dr. Owen, and others.

It might be expected I should say somewhat to the hundred errors the opposer hath mentioned in a book he dispersed, but so have I seen many a cloud vanish, as one of those books which was borrowed of me before I read a word in it, and was never returned again, which I cannot cry for. I have heard of one error, and said somewhat to it, and the other ninety-nine probably may be as little weighty; the sum of the opposition I take to be against the free and sovereign grace of God, in laying the sins of his elect on Christ from all eternity in decree, and in the fulness of time actually on his person, when he suffered, and so justifying them freely by his grace, through the redemption that is in Jesus. And though the scripture be most plain, yet some men's notions of a concurrence of man's righteousness must come in, or the world must be up in arms; but it is not my province: God hath stocked his church with many able divines that can handle the bow and the spear, to whom I refer these things, hoping that none of them will be afraid of the face of men, when it concerns the glory of the Lord Jesus Christ, who is ready to come in the clouds, and render vengeance to those that know him not, and obey not the gospel of Christ, but make a gospel of their own, and to convince all of their hard speeches, in denying to him his great power to reign as Lord and King, by the glorious sceptre of his word, but will mix words of their own for the concurrence of our good works, in the matter of our justification, which he saith is freely " by his grace, and not of works, lest any boast."

Now to him that hath loved you, and washed you from your sins in his own blood, without any thing of your own concurrent righteousness, I commend you, to be built up by him in your most holy faith, knowing I write to wise men, and judge ye what I say, who am the meanest of your companions in this Tuesday's lecture, and in many respects the unworthiest of the thirteen children of the traduced, but faithful servant of the Lord Jesus Christ, Tobias Crisp, doctor of divinity, who went to sleep in the Lord, the 27th of February, 1642, and followed two, and left eleven of his children behind him, all born of his wife Mary, daughter and heiress of Rowland Wilson, of London, merchant; which Mary died the 20th of September 1673, whose thirteen children were, Rowland, Ellis, Mary, Tobias, Samuel, Hester, Edward, Rowland, Nicholas, Elizabeth, Ann, Jane, John Crisp

POSTSCRIPT.

If any say, Why doth this person trouble himself to write thus, in vindication of his father's sermons?

I answer, It is least of all for the honour of my dear father, though I account it a greater blessing to be the son of him, whom the Lord so eminently used and owned in the ministry of the gospel, and conversion of many souls, than of the greatest lord in the land; but for the sake of our dear Lord Jesus, whose glory is eclipsed by the setting up man's righteousness in the matter of justification; upon which account I may say, "The zeal of thine house hath eaten me up, because thy vows, O God, are upon me," concerning that sermon, 11th of August, 74, which is for substance the same with the quotations out of May 53, in this epistle spoken to: and if any saint be offended hereat, I grieve; if any be confirmed and refreshed, I rejoice, who am the meanest

Serviteur de Dieu.

MAY 1, 1691

CHRIST MADE SIN,

ETC. ETC

IF THEY HAD KNOWN IT, THEY WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY. 1 COR. ii. 8.

If any one did know savingly that Christ was made of God sin for him, he would not quarrel at any for saying the "very sins of believers were by God "laid upon Christ," as Isa. liii. 6. But upon the late edition of some of Dr. Crisp's sermons, I understand that a gentleman was much offended at them and their publication, upon account of the too great freedom of the grace of God in Jesus Christ illustrated therein, according to his sentiments of free grace, I was persuaded in my thoughts, that he, according to his usual singularity for sparing nobody or thing that distastes him, that he would be glad of the occasion to preach his turn, the 28th of January, 1682, that he might have a full fling at the said book. My curiosity to hear whither a transported passion would carry a person, induced me to step in about the middle of this sermon, but time enough to hear more than I thought became either the pulpit, or the profession of so grave a divine. I must needs say, I never heard such passion, in calling every thing that did not please him the devil's peace: and though his subject was, "Blessed are the peacemakers," yet I never heard a sermon make more war and confusion in the minds of hearers than that; insomuch his friends could not but pity him, and some thought that instead of preaching he raved, especially when he flew so in the face of many excellent divines, that had countenanced the veracity of the prefacer of the said

book, he saying to this effect, "They hung out a sign to shew where Jezebel "dwelt." And the grand objection against the said Jezebel book, as he compliments it, being to the best of my understanding, that Dr. Crisp is guilty of a great error, and false doctrine, in saying the sins, the very murder and adultery of David, and all other believers, is laid upon Christ; "If so, then believers are not sinners, but Christ is the sinner," saith he, of Dr. Crisp: "Then by Dr. Crisp's doctrine, David was not the murderer nor the adulterer, but Christ was the murderer and adulterer;" and so by his strains and false *sequiturs*, Dr. Crisp for citing express scripture, that the iniquities of believers the Lord laid on him, he is by this gentleman looked upon to preach blasphemy, as it would be for any one to say, that Christ was an actual murderer and adulterer. I having enough of this good man's spirit, I left him inveighing at better divines than most in this nation, and better doctrine than most in his books, who in one of them saith to this effect, he would rather have his child baptized by a Romish priest with chrism and spittle, than not be baptized at all: and resolved, with the Lord's help, I would collect and make some notes upon several scriptures, wherein it is held out that Christ bare the sins of his people, and was made sin for them, in order to the refreshing mine own heart, and establishing it, and such others as may have the perusal of my pains, which I bless God, I find to be of great benefit to my own soul, and hope may be to others, especially those that have not skill in the original, that shall apply these scriptures by faith and prayer to their souls, as I here quote them.

The grand fundamental scripture upon which I ground the whole of this discourse, to prove that Christ Jesus was made sin for his people, according to the apostle's assertion, is that gloriously evangelical chapter, Isa. liii. which is a stab to the heart of all Socinianism and Arminianism; putting all and the whole of man's salvation upon the head of the Lord Jesus Christ, and free grace (without works) through him, and expressly saying, that Christ himself bare our griefs, and was our guilt; nay, his soul became an offering for sin. I must have recourse to the original, which is so clear as the sun at noon, and but for dazzling the eyes of weak readers, I believe the good translators would have displayed our Lord Jesus in his own most glorious brightness, and have given the words, especially the tenth verse, in their true

native signification: but the truth may not be hid because the weak cannot bear it, any more than some expressions in the levitical law may not be concealed concerning women, because immodest wretches make an ill use of them.

1. The first expression I notice, is in the fourth verse, "Surely he hath borne our griefs;" in Hebrew it is *acen chalaienu hu nasa*, "Truly our *languishments* he hath borne." That this is spoken of our Lord Jesus Christ, the New Testament shews evidently in many places, especially that of Acts viii. 32 and 35; the enunch was reading, and the place was this, "He was led as a sheep to the slaughter, and like a amb dumb," &c. and said, "Of whom is this spoken? Then Philip opened his mouth, and began at the same scripture, and preached to him Jesus." So that it is Jesus who bore our griefs, and none but a Socinian, or such as Grotius, will ever question that this chapter treats of Jesus, God-man. Now let us observe here, it is not said, that Christ Jesus suffered for our griefs, to countenance this gentleman's cavil at Dr. Crisp for saying, "Christ bare the very sins of believers;" this text saith, "he bare our griefs," or our languishments, our very griefs he bare: he not only bare ills, griefs, diseases of soul for us, but, as in another place it is said, "In all their afflictions he was afflicted," and "he that toucheth you, toucheth the apple of mine eye:" and, Heb. iv. 15, it is said of Christ now in heaven, that "we have not an high priest which cannot be touched with the feeling of our infirmities." And if Christ in heaven can now be touched with the feeling of our infirmities, (though without any pain or trouble to him) only to have a sensible feeling to stir up his pity and compassion, surely when he was in all his dolors and agony in the garden, and on the cross, when the sins of all the elect were on him, then also he bare our griefs, our very languishments, griefs, infirmities, were all borne by him. And let us chew the cud of this truth awhile, which will choak an Arminian, but refresh a true believer, and by and by we shall find, he bare not only our griefs, but our sins, in spite of the devil, and all his disciples.

2. The next step comes nearer, to his bearing our sins, same fourth verse, he carried our sorrows; in Hebrew it is *maceobenu*, our sorrows, *sebalam*, he carried them; the word is not bare carrying, but *carrying*, as a porter carries a burden, he burdened them upon himself; he took them upon his back as a heavy

burden. Our Lord Jesus in the days of his flesh, when he was as a "root out of a dry ground," a man of sorrows; he then took up his pack which the Father gave him to bear, and what was that? no less than *maceobenu*, our dolors, or all the dolors and sorrows of all believers, from our first father Adam till the end of the world: this a Socinian cannot bear; and this would be a harsh note to every ear, was it not the voice of God that his dear Son should bear our dolors: that he that was "rejoicing before his Father from all eternity," Prov. viii. 30; Isa. liii. that he should bear not only the sins of many, but their very sorrows, which their sins justly brought upon them. O infinite goodness and love, even so Father, it pleased thee to order it, as the just for the unjust bear our sins, so the pleasant, the merry, the always rejoicing Jesus, for the dolorous sinners bear their sorrows which are the appurtenances of sin.

3. The next is ver. 5, "he was wounded for our transgressions:" in hebrew *hu*, he, *mecholal*, wounded, *mip-peshayenu*, for (or from or because of) our transgressions; the blessed Jesus was wounded of God, of men, of devils, for our transgressions. This is horrid nonsense to a senseless Socinian, that hath no sense but carnal, no spiritual sense: what (saith he) will the Holy God wound his innocent beloved Son for the sins of others, what justice is in that? no honest man would do so by his son, and what will you make of God? shall not the judge of all the world do right? These transgressions were none of Christ's, say they: here comes in the great clamor against Christ's imputed righteousness to believers; for, say they, the sins of believers cannot in justice be imputed to Christ: but the apostle is peremptory against them, and clears the case, saying, "he bare the sins of many," and "he bare our sins in his body on the tree;" and "he was made sin for us," for that "he was the surety of a better testament;" that he was "Christ our passover, who was sacrificed for us;" that "he loved us, and washed us from our sins in his own blood:" all glorious testimonies of the truth here cited: "he was wounded for our transgressions;" he himself bear the very wounds which were due to us for all our transgressions, he was so wounded for them, that he was wounded till he freed the sinner from them; for so the original is, he was wounded from our transgressions, all the wounds that came upon Christ's body and soul, they came from our transgressions, *mip-peshayenu*.

4. The prophet proceeds, to the vexation of the Socinian, that cannot bear Christ's bearing our sins, and as he goes on mounts higher and higher, soaring as an eagle above the carnal understanding, and saith, "he was bruised for our iniquities:" it is a marvellous stupendous word for bruised, *meducca me-yauonothenu*, he was pounded from our iniquities, from our iniquities came the great pounding pestle of the wrath of God, that pounded the soul and body of the blessed Jesus in the mortar his flesh; as the spice of old was pounded small, Levit. xvi. 12, to be made a sweet incense; so was our Lord Jesus, and the same word is used: and as the manna of old was ground in mills, and pounded in a mortar for the children of Israel, to feed on in the wilderness, Numb. xi. 8, *dacu dam-medocah*, they pounded in a pounding vessel, or with a pounder; the same word is here for Christ being bruised for our iniquities, so was our Lord Jesus the true manna that came from heaven ground to powder, and pounded till he sweat drops of blood, till he was sore amazed, nay, till he poured out his soul an offering for sin, that we might feed and feast on this bread of life: so bruised for and from our iniquities. Thus maugre all the hellish senses that a Socinian can put upon the words, to cloud and darken the truth, it doth and will shine forth clear, that the Lord Jesus was so made sin for his people, he did so bear the sins of many, that he was pounded or bruised for their iniquities; which could never be, had not their iniquities, their very real iniquities lain on him; for God could not justly pound his Son for our iniquities, had not his Son really taken our iniquities upon him; but he first bearing our iniquities, was by him called righteous Father, John xvii. 25, bruised for them; for it pleased the Lord to bruise, as more anon.

5. The next, being the fifth expression relating to Christ's being made sin for us, by bearing our sin and the punishment thereof, is in the same fifth verse thus, "the chastisement of our peace was upon him;" in Hebrew thus, *musar shelomenu yalaiu;* the "correction (or chastisement) of our peaces was upon him;" the very correction, the very smart which was meet for us to bear, to procure our peaces, peace here, and peace hereafter, peace within, and peace without; peace with God, and peace in our own consciences, which passeth all understanding, the whole and full correction that doth procure all this peace, was upon him: here was not a slight memorial, and glance of reproof from God

to his Son, as Eli to his sons, "why do I hear such things of you?" but that very chastisement which was necessary to produce our peace, was (contrary to the Socinian sentiment) upon him: hereupon it is said, he "made peace by the blood of his cross;" this correction fetched blood from the side and soul of Jesus; thus was the chastisement of our peace on him. Now why should any quarrel with Dr. Crisp for saying God's afflicting his people is not by way of punishing them for their sins, seeing God himself saith, the "chastisement of our peace was upon him?" what on Christ and on us too? Will God be paid twice for one debt? no: but God's chastising us, is not as his chastising Christ was, for sin; he as a judge chastised Christ the surety to fetch blood for satisfaction for the sins of believers, which he took upon him: but he chastiseth believers as a father, to "make us partakers of his holiness:" to imbitter sin to us, not to punish sin in us, but to make us hate sin, which hath afflictions growing out of them as thorns grow out of untilled ground.

6. The Lord goes on in the same fifth verse, and saith, "by his stripes we are healed;" *ba-chaburatho nirpa la-nu*, by his stripe healing to us; this word for stripe is a great word, it is not barely a stroke, or lash of a whip, but such a lash as cuts into the flesh, such an one as makes a deep gash, and is called by David, Psalm xxxviii. 6, "my wounds stink and are corrupt," *ehabbucothai*, the deep gashes that sin hath made on my soul do stink, for want of the balm of Gilead, the blood of Jesus that came out of his stripes, to cleanse and heal them: these stripes upon the back of Jesus (applied by faith) are healing to us. We read of sympathetical powder that will cure at a distance, that dropping some blood from the gums into powder of Roman vitriol, will cure the aching of the teeth; but that is nothing to the sympathy, or sympathetical virtue of the gashes and stripes of the blessed Jesus, made one thousand six hundred years ago, which becomes healing to our poor souls, if but one drop comes by faith upon them. Here is no back door for a Socinian to slink out at, no evasion or distinction will help him; he must with a brazen face plainly deny the word of God, or confess that this expression is a stab at the heart of all self-righteousness in order to justification, of all concurrence of our sanctification, to heal us: for, saith God, to confound poor proud self-justiciaries, by his stripe (there is) healing to us. Away then with all rotten

distinctions of our good works, as a *sine qua non;* who ever questioned but a devil, the blessed excellency of good works accompanying salvation? But what hath that to do with healing us, "let God be true, and every man a liar," that makes a scruple at God's blessed testimony of his dear Son, *bachaburatho nirpa lanu*, by his stripe healing to us.

7. But that which strikes home, and stuns, yea, stabs the heart of the Socinian, and all his diminutive disciples, the Arminians, the Grotians, the whole herd of Free-willers, is in the sixth verse, that the Lord, the blessed God "laid on him the iniquity of us all." The whole verse in Hebrew is *Cullanu*, All we, *catztzon*, as sheep, *tayenu*, have strayed, *ish*, each man, (or to a man) *le-darco*, to his own way, *paninu*, we have faced about, *vaihovah*, and the Lord, *hiphgiya*, hath made to *fall foul*, *bo*, on him, *eth-yauon*, the iniquity, *cullanu*, of us all. Here we note first, who this apostolical prophet treats of; whose sins did the Lord cause to fly in the face of Jesus, to fall foul on him? It is all we, all that were his sheep, Isa. liii. 6, of whom Christ saith, "I lay down my life for the sheep; I pray not for the world, but those that thou hast given me out of the world: thine they were, and thou gavest them me, and not one of them is lost. All we like sheep."

Next I note the plea of good works that the prophet makes for these sheep, why they should look upon Christ as their Saviour. Doth he say, All we like sheep, have bathed our souls in tears of repentance: all we, by the good exercise of our natural free-will, have turned ourselves from the way of sin to God: or, All we do not question but by the concurrence of our own holiness, we may have acceptance with God, with the help of Christ's righteousness. He does not say, All we Arminians that can convert ourselves by the power of our will, without the almighty power and operation of the Spirit of God: he does not say, All we Socinians, that believe Jesus Christ was a holy, good man, and died to shew us the way of holiness, and was a made God; our sins are done away by Christ's dying, being thereby an example for us to mortify sin, and do them away: he does not say, All we legalists or self-justiciaries, that lead a good life, that come in with an *as it were* by the works of the law. No, not a word of such trumpery to be joined with Christ's righteousness: but the contrary. All we sheep that have strayed

away from God; all we, with the apostle Paul, the chief of sinners; all we his sheep, publicans and harlots, that shall be saved before the self-righteous grave scribes and pharisees; all we the lost, undone, miserable, wretched, poor, blind, naked ones; all we by the highway side under the hedges; all we crimson, scarlet, bloody, murderous Manassehs and Davids, whom the Lord shall, by his word and Spirit, call, make willing, and draw to himself; "All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all." This is his plea, (quite counter to the Arminians') "Not by works of righteousness which we have done, but by his grace he hath saved us;" we have strayed, we have turned to our own wicked course of life, we have lain polluted in our own blood, and when no eye pitied us, then saith God, "The Lord hath made to fall on him the iniquity of us all."

But I come to the marrow of the text, How God doth do away the sins of these wretched sinners, or how doth he justify and save them? The text saith, the Lord made their sins to meet on Christ, to fall on Christ, to press Christ to hell, so that "the pains of hell took hold of him:" the Lord "laid on him the iniquity of us all." The Lord, *hiphgiya*, the Lord did not stand shilly shally with Christ, and say as he doth of Ephraim, "How shall I give thee up?" The Lord fetched a full blow upon his dear Son with the sins of his people, enough to cleave his head, and down all along the chinebone: the Lord cries, "Awake, O sword, against the man that is my fellow," against my only beloved Son. The Lord by this *hiphgiya*, made to fall sharp upon the Lord Christ the sins of his people. This word, *hiphgiya*, he made to meet, comes from the root *pagay*, to meet or run upon. This falling upon is exemplified richly in the case of Doeg's falling on the priests and slaying them, for affording David bread, 1 Sam. xxii. 18, "And the king said to Doeg, Turn thou, and (*pegay*) fall thou on the priests; and he turned, and he fell on the priests;" *iphgay*, he fell with a witness on them, he fell foul upon them, for he slew eighty-eight of them. So said God in effect to all the sins of all the elect; Go to my Son Jesus, he is for giving bread to my enemies, as Abimelech did to David; go fall in with him, go fall foul on him; and slay him. But because sin could not do it of itself, therefore it is not said, our sins fell foul on Christ, but it being the act of God,

it is said, *Jehovah hiphgiya*, the Lord caused our sin to fall foul on Christ, or to fall on Christ, as Doeg fell on the priests. Here we see plainly, for the everlasting silencing all mouths that quarrel at God's way of saving sinners by Christ, that the way he took was to make them run upon Christ, and to fetch out the life, blood, and soul of our Lord Jesus. God does not mince the matter, and say, Son, if thou wilt take flesh, and die by the hands of wicked men, I will pardon all thou diest for, for thy sake, and thou shalt have an easy task of it, it shall be only enduring the corporal pains of death, which thousands have undergone in a more terrible manner. But God saith as thus, If thou wilt be their Saviour, thou must be their surety, thou must pay all the debt of doing the law, and suffering for their breach of the law; thou must bear all their sins, thou must suffer all the dreadful pains of body and soul, all the terrors and horrors due to them for sin from the wrath of God, their sin will fall heavy on thee, and press thy soul to hell; nay, I will cast their sins on thee, I will make them fall on thee with that weight which would press all the elect into the vengeance of hell fire for ever. These are the terms, hard enough indeed; but if sinners be saved by my free grace in giving thee for them, my justice, holiness, and righteousness, must be satisfied and glorified. Hast thou such a love to my glory, and to their poor souls, to undergo all that for them, which, without thee, they must suffer themselves? Yes, saith our blessed Lord, I am content; "Lo, I come to do thy will, O God." Hereupon comes the vengeance due for our sin, upon our blessed Lord Jesus. The Lord caused to fall on him the iniquity of us all; and will any one dare to say that it was not the iniquity of those *we*, the very true iniquity of believers that God laid on Christ? They may as well say in plain terms to God, Thou liest; for God saith it as plain as any Arminian can say, I can convert myself; so plain doth God say, *Jehovah hiphgiya bo eth yauon cullanu*, "the Lord hath made to fall on him the iniquity of us all;" for which, without the leave of the Arminian, let all the heavenly host praise his blessed name, and let all that hear his blessed call, in this or any other word of his, say, "Blessing, honour, and glory to him," that when God laid them, Christ "bare our sins in his own body upon the tree," and then "loved us, and washed us from our sins in his blood." O blessed be Jesus, who bore our sins when

they came rushing upon him: God does not say, the guilt of iniquity rushed on him, but he made the iniquity of us all so to fall on him, as Doeg on the priests.

8. In the next place it is said in ver. 8, " He was cut off out of the land of the living, for the transgression of my people he was smitten;" so the translation: the original is, *Nigzar*, he was cut off, *me eretz*, from the land, *chaiim*, of the living, *nippeshay*, from (or *for*) the transgression, *negay*, the stroke (was) *lamo*, on him. Here we see the Lord Jesus was cut off, there was an avulsion or snatching of his life, for it was from being among the living; the blessed Jesus, the Prince and fountain of life, was made free among the dead; he so died, that no life was left in him, " he gave his life a ransom for many:" he (to the astonishment of all the angels in heaven doubtless) became, so far as he was a man, a dead corpse, his soul going immediately to paradise, whither the good thief's was carried: but his body, the visible part of it, (not the Godhead that was in it, in death) that lay dead till his resurrection. Thus was our Lord cut off; but for what was this heavy stroke on him? The prophet answers, " For the trangression of my people," this deadly stroke came upon him. If iniquity was made to fall on him in the sixth verse, this is the effect of it, he is cut off, and to confirm our faith, he saith it is from this cause, " for the transgression of my people," for the iniquity laid on him; for this he is smitten. Here it is plain, the " just suffered for the unjust," at which the Socinians quarrel, saying, " How could God in justice punish the innocent for the nocent?" But they forget that Christ had their sins laid on him, whereby he was made sin for them: here Christ was smitten for their transgression, which he could not justly be, unless our transgression was reckoned to him, and laid upon him; but it was laid on him, ver. 6, therefore was he cut off, he thereby making his soul an offering for sin.

9. In the ninth place, this chapter gives a full view of Christ made sin, where we come in the tenth verse, to the heart and centre of the mystery of the gospel. Here it appears what pleasure God took in the glorifying his justice and grace this way, of making Christ to suffer for our sins, when he made them fall on him; for now it is said, " It pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul

an offering for sin:" *vaihonah*, and the Lord, *chapets*, took pleasure, *dacceu*, to bruise him, (or to pound him as spice in a mortar.) The Lord's heart was so set on the glorifying his righteousness, holiness, and justice, in the full commensurate, adequate punishing of sin, which he could do no where but upon the back of him that was alone able to bear it, his own Son, the Lord Jesus, God-man; and at the same time on the exalting, enhancing, and magnifying the riches of his grace, love, and kindness, in the salvation of a multitude, that no man could number, of poor, undone, lost sinners, by the infinite price of the righteousness of the Lord Jesus, in laying down his life for them; that he took pleasure, it was the joy of his soul, to pound the body and soul of the dearly beloved of his soul, his only begotten Son: " It pleased the Lord to bruise him." We should say an earthly monarch had a great veneration to the laws of his kingdom, and an immense favour and kindness to a condemned traitor, if we should see him take a scourge, and lash his only Son till the blood come, and then strip him naked, and with his own hands chop off his limbs, and at last his head, and all the while to be pleasant and singing, This is all for the honour of my justice and my mercy. Nothing of this kind in man can come near the glorious rich mercy and righteousness in God, to bruise and pound with joy and pleasure his dear Son for the sin of wretched man. If God had not said in ver. 9, "The Lord laid on him the iniquity of us all," and we had seen the Lord so pleased to bruise him, we might have thought it the highest cruelty and injustice in the world, and the Socinians might justly have taxed God with unrighteousness, which now they do horridly. But when we see that Christ undertook to bear our griefs, and to be a porter to carry away the pack of our sorrows, and when we see the Lord had, (by Christ's voluntary susception) caused all our sins to meet upon him. Now to see the Lord so judicially to bruise him, we must cry out concerning the riches of his grace, and his judgments past finding out, " *O Bathos!* O the depth thereof!" Rom. xi. 33.

10. But to put all out of doubt, the next part of the text comes up home to the apostle's point, of Christ's being " made sin for us," and is the very essence and quintessence of the gospel; " when thou shalt make his soul an offering for sin." This is unquestionably spoken of God the Father concerning his

Son; for, saith the Evangelist in Matt. viii. 17, "that it might be fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities, and bare our sicknesses:" Isa. liii. Now where doth Esaias say this, but in this fifty-third chapter? so then this fifty-third chapter treats of our Lord Jesus Christ, (for which let all our young or old Grotian disciples, that divert this text from Christ, be ashamed) and here the prophet saith, "when thou shalt make his soul an offering for sin;" the Hebrew is plain, that God made Christ sin;" thus, *tasim*, thou shalt put, *naphsho*, his soul, *asham*, guilt or trespass, or guilt offering, or trespass offering; the words in Hebrew, both *chattath* sin, and *asham* guilt, are properly sin and guilt; but sin-offering and guilt-offering, is generally throughout the whole scripture set down by the same words, *chattath* and *asham*, as shall, God willing, be shewn at length in this tract. And here it is we may stand amazed to look towards the bottom or top of the depth and height of this great mystery: when thou, O God, shall make his soul an *asham*, guilt, or guilt-offering: in the old law the guilt, and the guilt-offering being the same word; as sin, and the sin-offering is also the same word; as much as if God had said, that the thing which is offered in sacrifice, is that very thing which it is offered for; the goat offered for sin, is in the offering become sin; so the bullocks and other creatures, as we shall see at large after the quoting two more instances to confirm the point out of this illustrious chapter; but here it is plain and marvellous, that God made Christ's soul, *asham*, a trespass or guilt for us.

11. The next testimony is in verse the 11th, and as full as heart can wish, to confirm the truth, "that Christ was made sin for us," or bare our sins, our very sins, without any trope or figure, without any Arminian evasion or distinction. But as a porter bears a truss or pack from the packers to the Custom-house, to be shipt off, he doth not bear it sophistically, by the packer's saying, I give you charge to look after it, while the packer himself must puff, and heave, and tumble it down the hill; so the Socinian would allow Christ to bear our sins; that is, that Christ should look to us, and direct us how by a puffing and heaving at a holy life, repentance, and good works, we should tumble our sins into the abyss of hell; no, but the porter hath the truss fairly laid on his back, and bearing it on his broad

shoulders, he trudges down (as our Lord Jesus did bearing his cross) and puts the truss aboard a vessel never to be seen in England more: or rather as a jakesman would bear a tub of filth, and carry it to the Thames, and cast it in, never to be heard of more; so our dear Lord took the nasty load of the sins of many, and carried them away into the land of forgetfulness; for which, for ever blessed be his glorious name. The words I quote to prove this, in the 11th verse, are, "by his knowledge shall my righteous servant justify many, for he shall bear their iniquities." In Hebrew thus: *be-dayto*, in his knowledge; *tzaddik yabdi*, my righteous servant, *jatzdick*, shall work righteousness, or work justification, *la rabbim*, for many, *yauonotham*, and their iniquities, *hu*, he, *isbol*, shall bear. The very quoting these words, should methinks, confound, though not convince all the Socinians, Papists, Arminians, and Grotians in all the world. First, here is the celebration of the excellent manner of Christ's doing the great work for justifying sinners; it is *be-dayto*, it is in his knowledge, or understanding; he did not rush rashly and heedlessly on the work, but in knowledge and understanding he did it; he knew what he did and undertook, when he said, "lo, I come to do thy will." Then here is his blessed qualification, first he is put in office for it; he is my servant, saith God, "no man taketh this honour to himself, but he that is called of God," as Aaron was. If our Lord Jesus could be supposed to have done the great work of redemption, without being thereunto appointed by the Father, without being his Father's servant in the case, he would have had only, as we used to say, his labour for his pains; or as merchants say to their factors, if they load goods for which they have no commission, they lose their provision. Our Lord Jesus would have saved not a soul, if he had not been the Father's servant: but every servant will not do; the groom in the stable doth not know how to let and set his lord's lands, which is the grand steward's work; therefore it is said, my righteous servant. Christ was the pure, holy, righteous one, without sin, and so he comes to justify many: it is not barely, "he shall justify many;" but *jatzdick la rabbim*, "he shall work a justification for many;" Isaiah liii.: he shall not say, many are justified, without making out a righteousness for them to justification, but he shall become a righteousness to many; so the words will bear, so he is *Jehovah tzidkennu*. "the Lord our righte-

ousness." But how comes Christ to be a righteousness to many? The next words shew, for our everlasting consolation, if we rely on the Lord Jesus, as he is here held out, "he shall bear their iniquities," *va-yauonotham hu isbol*, "and their iniquities he shall bear;" the word bear, is the same as in verse 4, "he carried our sorrow," as a porter, so here "he shall carry their iniquities;" when the Lord had made to meet on him, and to fall foul on him the iniquities of us all, in verse 6, what did our Lord Jesus do? Did he run away from them? or did he sink under them? No, neither: here it is said, "he shall bear them," and so he did; "he bare our sins in his own body on the tree," till he threw them behind his back into the depth of the sea, till he gave up the ghost, his spirit; it was not taken from him against his will; he bare them till he carried them into the grave, never to be remembered any more, let self-justiciaries quarrel never so much at it. Thus we see this blessed testimony confirms the blessed gospel of grace, in that our Lord Jesus, the righteous servant of God, wrought justification for many, for that "he did bear their iniquities;" and this bearing their iniquities, is tantamount to his "being made sin for them."

12. The twelfth and last testimony in this chapter, is a sweet close of the whole, in a repetition of the same truth in verse 12, as it is in verse 11, or rather a confirmation of it. In the 11th, it being said, "he shall bear their iniquities," in this it is said, "he did bear the sins of many;" this sweet morsel, the Holy Ghost doth, as it were, roll under his tongue; he seems loath to part with it, it is too good and sweet to be swallowed whole without chewing; he brings it over again and again, as is said in the Psalms concerning the blessed and glorious appearance of our Lord Jesus, to take his kingdom and reign, "for he cometh, for he cometh to judge the earth," Psalm xcvi. 13, it is redoubled for the joy of all holy expectants; so here for the comfort of poor lost sinners, it is said in two verses together, "for he shall bear their iniquities," and "he did bear the sin of many." The words in this twelfth verse are, *heyereth*, he poured forth, *lam-maueth*, to death, *naphsho*, his soul, *ve-eth*, and with, *poshyim*, transgressors, *nimnah*, he was numbered, *ve-hu*, and he, *chate*, the sin, *rabbim*, of many, *nasa*, did bear (or hath borne) *be-lap-poshyim*, and for transgressors, *iaphgiya*, he interceded.

Here is the sweet close, the blessed diapason of this glorious

chapter, "he poured forth his soul to death;" and not only so, for so thousands of holy saints have done; but he died as a sinner, as a malefactor, as a friend of publicans and sinners, as a sacrilegious (not robber, but) destroyer of the temple; as an enemy to Cesar: he could not have sins upon him, but he must die as a sinner, and therefore hanging between two thieves, he as the arch thief in the middle, was numbered among transgressors. How comes this dreadful blot upon him? The next words shew, "he bare the sin of many:" if he would bear them, he must be content to pour out his soul to death, and that on the cursed cross, where his holy, blessed lips made intercession for transgressors, when he prayed that most heavenly prayer for his crucifying enemies; whereupon in a little time after three thousand of them were converted at the preaching of Peter, saying, "Father, forgive them, for they know not what they do:" and I say so of many that deny our sins, our very sins, iniquities, and transgressions being laid on Christ, "Father, forgive them, for they know not what they say."

Thus I have done with the ground work, this fifty-third of Isaiah, wherein we have seen, as it were, the twelve foundations of our new Jerusalem, all of them twelve precious stones for this spiritual building, Christ made sin for us, *viz.*

1. "He hath borne our griefs."
2. "And carried our sorrows."
3. "He was wounded for our transgressions."
4. "He was pounded for our iniquities."
5. "The chastisement of our peace was upon him."
6. "With his stripes we are healed."
7. "The Lord laid on him the iniquity of us all."
8. "For the transgression of my people was he stricken."
9. "It pleased the Lord to bruise him."
10. "Thou shalt make his soul a sin, or offering for sin."
11. "He shall bear their iniquities."
12. "He bare the sin of many."

By these twelve gates, each of them a pearl, let us enter the new Jerusalem, that "Christ was made sin;" and for proof I might begin high, even at the entrance of sin into the world by our first father Adam. Though it be but to take a glance at our Lord Jesus, who, under the type of the tree of life in the midst of the paradise of God, was Adam's only refuge when he had

first sinned; it being said, Gen. ii. 9, " The tree of life grew in the midst of the garden;" and in Gen. iii. 8, " Adam and his wife hid themselves in the tree of the garden." If any tree might be called the tree of the garden, it must be the tree of life, the type of Christ, Rev. ii. and xxii. and there Adam found shelter when he had sinned, till he received the blessed promise, the " seed of the woman should bruise the serpent's head." If Adam had not looked on Christ to bear his sin for him, what need had he to get into Christ, that tree of life, as he did, I suppose, from the construction of the words, which are these; *be-toch yetz hag-gan*, in the midst of the tree of the garden? But this instance and some more, I shall mention after clear proofs out of the levitical law, that Christ was made sin; and shall begin the confirmation of this great truth in the 53d of Isaiah, that Christ bare our sins, or the very sins of believers, with that great scripture, Exodus xxviii. 36 and 38, " And thou shalt make a plate of pure gold, and grave on it holiness to the Lord; and it shall be upon Aaron's head, that Aaron may bear the iniquity of the holy things; and it shall be always upon his forehead, that it may be accepted before the Lord."

The words, it may be accepted, might be better rendered from the original *le-ratzon la-hem*, for an acceptation for them. Aaron's appearing in God's presence, bearing their iniquity, was for an acceptation of them. The Hebrew of the whole 38th verse, for the enlargement of our meditation, is thus, *ve-haiah*, and it shall be, *yal metzach*, upon the forehead, *Aharon*, of Aaron, *ve nassa Aharon*, and Aaron shall bear, *eth yauon*, the iniquity, *hakkodashim*, of the holinesses; *asher*, which, *jakdishu*, shall sanctify, *bene Israel*, the children of Israel, *le-col mattenoth*, for all the gifts, *kadeshehem*, of their holinesses, *ve-haiah yal mitzcho*, and it shall be upon his forehead, *tamid*, continually; *leratzon lahem*, for a well pleasedness for them, *liphne Jehovah*, before the Lord Jehovah. Here we may (if we lay aside the Arminian spectacles) see plainly, that our Lord Jesus Christ, who was typified by Aaron the great high priest, and who appears in the presence of God for us, Heb. ix. 24, and who is the angel at the golden altar that offers his incense with the prayers of all saints, Rev. viii. 3, we see he bears iniquities, even the iniquity of their holinesses; and if their holiness had iniquity in it, and that could not be done away but by Christ's bearing it, can any one think our unholiness can be done away without its being borne away? and if it must be borne away, who can do it but this great high priest, our Lord Jesus? Note here, first, the golden plate must be upon Aaron's forehead; shewing that the Lord Jesus makes an open representation of his holiness for us; for " holiness to the Lord" was written upon it; and this is in the fore-front of Christ's appearing in heaven for us.

In the next place it is said, Aaron shall bear, or Aaron shall carry away; Exod. xxviii. (our Lord Jesus, he is the great bearer; he hath carried, not only the cross, but) *eth yauon*, the iniquity of his people; which was ten thousand times heavier than all the crosses and wood in the world; nay, heavier than ten thousand worlds, for they would not have sunk Christ's soul so low as to make him cry out, " the pains of hell took hold of me;" but the iniquity he bore did so. It is *yauon hakkodashim*, the iniquity of the holy things, and that of the children of Israel, there being no true Israelite but hath iniquity sticking to his best holiness; and if Dr. Crisp's great opposer, as holy as he is, do not by faith trust in the Lord Jesus for the bearing the very iniquity of the best book or prayer that ever he made, he must bear it himself, which will be insupportable. Or else Christ need not bear iniquity for sinners, if they can bear any themselves; and if Christ thus did bear iniquity, how dare men come and say, Christ doth only bear the guilt, but not the sin itself? What proud arrogant is he that will teach God to speak his mind? " He that planted the ear, shall he not hear?" And the same may be said of the proud insolent tongue of man; shall not he that fashioned the tongue, teach man to speak? shall God say, Aaron bears the iniquity, and that Christ bare our sins? and shall man say, Christ did not bear David's murder, and David's adultery? Avaunt, avaunt, proud creature man! and give God leave to speak his mind in his own words; and let none be afraid to speak the same language that God uses, for fear of putting some men into a passion, to cry, Jezebel, Jezebel, for saying the sins, murders, adulteries, incests of believers, were all made Christ's sins; or that those very sins were laid on Christ, and Christ was made sin for them.

In the next place it is said, *tamid*, continually. This pure plate, bearing the iniquity of their holy things, was to be always upon Aaron's forehead. This is for our great comfort, to shew,

there is no moment of time but our Lord Jesus, who is holiness unto the Lord, doth upon that holiness, upon that plate of pure gold, bear, and bear away our iniquity. So that we may at all times come with boldness to him the throne of grace, to find grace and mercy in our time of need, seeing he doth, *tamid*, continually bear away our iniquity.

And this is, *le-ratzon la hem*, and this is for well-pleasedness for them. It is for this very end, that God may look well-pleasingly upon us; and that we may have this *ratzon*, this pleasedness in ourselves, when we can by faith see Christ bearing our iniquity, then we may with comfort say, it is *le-ratzon la nu*, for acceptation for us.

Lastly. It is *liphne Jehovah*, it is before the Lord; we may now be bold in our God. and may boldly say, we will not fear what cavillers may say against the truth; for here is acceptance for us before the Lord, by virtue of our high priest's bearing our very iniquity.

Now having made this prologue, I come to the clear manifestation of the truth, under almost innumerable typical instances; which by the bright shining of the sun of righteousness, the Lord Jesus, are now become clear evangelical truths; he having taken off the veil that was upon Moses, that we may look to the end of those things in Christ. The first instance that I find in the ceremonial law, that holds out plainly, that our Lord Jesus was made sin for his people, is in Leviticus iv. 3, where it is said, "If the high priest that is anointed, do sin according to the sin of the people, then let him bring for his sin which he hath committed, a young bullock without blemish unto the Lord for a sin-offering." Here we must note, that this last word, sin-offering, is only sin in Hebrew: the verse in Hebrew being as followeth, for the help of our meditation. *Im hac-cohen*, if the priest, *ham-mashiach*, anointed, *jechete*, hath sinned, *le ashmath ha-yam*, after the trespass of the people, *ve-kikrib*, and he shall offer, *yal chattatho*, upon (account of) his sin, *asher chata*, which he hath sinned, *par ben bakar*, an heifer the son of a cow, *tamim*, perfect, *lai hovah*, to the Lord, *le-chattath*, for a sin, which is translated sin-offering. Here the Lord by his Holy Spirit saith expressly, that when the heifer is offered for the sin of the priest, this heifer is sin: our translation renders it for a sin-offering, but the same word is used for both the sin, and the sin-offering

in most places of the bible, and no where clearer than in this first testimony; for it is said of the sin-offering, it is *chattath;* and the same word is used for sin, where it is said, he shall offer for his sin; it is *yal chattah—o*, for his sin. And here the word which is used for guilt or trespass, is in the same verse used for sin; as where it is said, according to the trespass of the people, it is *le ashmath ha yam;* when he comes to offer for this trespass, it is said, he shall offer *yal chattah—o*, he shall offer for his sin; so that sin and trespass do but exemplify one another; and on this account it was that our translators of Isa. liii. 10, thou shalt make his soul *asham*, trespass or guilt, render it, an offering for sin, instead of an offering for guilt, whereas the word was neither offering for sin, nor offering for guilt, but barely guilt; thou shalt make his soul guilt; which by way of interpretation, is rendered offering for sin: so in this Lev. iv. 3, when the priest had sinned after the trespass of the people, he for his trespass, now called sin, must offer a heifer to the Lord for a sin; the heifer now in the offering becomes the sin, and as such is offered to God.

Again, that the bullock is made sin, appears in Lev. iv. 8, where it is said, "And all the fat he shall take off from the heifer for the sin-offering." This is so plain, that he that runs may read Christ made sin in these words; the translation being very short, but the original full and home, being thus; *ve-eth col cheleb*, and all the fat, *par ha chattath*, of the heifer the sin, *jarim*, he shall lift off. Here is not a word of sin-offering, or for the sin-offering; the word for is totally left out in this verse, though it was mentioned in the third verse; there the heifer was to be offered *le chattath*, for a sin, or for the sin, which we call, for a sin-offering; for here the fat of this heifer must be taken off, and when it is taken off, what is it called? it is not said, the fat of the sin, for that would not have been so well understood, though it is so mentioned in several places afterward; but here in the beginning of the promulgation of this levitical gospel, the Holy Ghost helps us with an explanation of what this heifer was, that was offered, verse 3, for the trespass and sin of the priest, it was the heifer the sin; "thou shalt take off the fat of the heifer," the sin; as much as to say, this heifer (as all other sacrifices, lambs, doves, goats, were) it is a type of the Lord Jesus made sin for his people; and when thou offerest this, thou

dost present the Lord Jesus offered to the Father; and when he is so offered, he is the heifer the sin, *par ha-chattath*.

In verse 13th, it is said with reference to Christ's soul made *asham*, guilt, Isaiah liii. 10, If Israel do amiss, and are guilty, *im isgu*, if they do amiss, *ve-ashemu*, and be guilty; here we see the same word for the people's being guilty, and Christ's soul being made guilt; so that we have no refuge when we find guilt on our souls, but to fly to Christ made guilt. The words are the same, for the people's guilt, and Christ's soul made guilt for them.

In verse 14, it is said, "When the sin which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin." That which I quote this for, is to shew that the words in Hebrew for a young bullock for the sin, are *par ben bakar le chattath*, an heifer, the son of a cow, for the sin; and to note that *le-chattath* here for the sin, is the same as *le-chattath* in the third verse, for a sin-offering. So that the translators themselves have here confirmed what I say that *le-chattath* is properly to be rendered for sin; and wherever it is rendered for sin-offering, it refers to Christ, who is that offering, and who was therein made sin in type for the offerers, as he was on the cross made sin really for all the elect, and there became their sin-offering.

In verse 20, it is again confirmed thus; "And he shall do with the bullock as he did with the bullock for a sin-offering." These words are not fairly rendered, but in the original are as full as may be, to prove the offering, that is to say, the bullock was the sin of the people; the original being thus, *ve-yasah lap-par*, and he shall do to the heifer, *ca-asher yasah*, even as he hath done, *le-par ha chattath*, to the heifer the sin. So that the bullock or heifer is plainly called by God (whatever it was by the translators) the sin; and thereupon our souls may rest safely so far as all these offerings referred to our Lord Jesus, it was to him as made sin for his people; Christ being so made sin for us, as he is called here, and in many other places by the very name sin. The bullock the sin, as the Holy Ghost gave him his name in the womb, with the interpretation, Matt. i. 21, "thou shalt call his name Jesus, for he shall save his people from their sins:" so here beforehand in his type he gives him the same name, but more contracted, the bullock the sin.

In verse 21, it is yet more evident, that the bullock, the type of our Lord Jesus, offered for the sin of the whole congregation, is called barely *sin*, though translated *sin-offering;* which is rather an interpretation, and a good one, than a translation: the words are, *ve hotzi eth hap-par el michutz*, and he shall bring forth the heifer too abroad, *lam machaneh*, at the camp, *ve sareph otho*, and shall burn him, *chattath hak kahal hu*, the sin of the congregation, it or he, the word *is* must be supplied; so that in plain sense it is thus, the bullock was burned without the camp, to represent our Lord Jesus, who suffered without the gate. This bullock was burnt there, as the sin of the congregation; so was our Lord Jesus made sin for us. Oh, how sweetly might one lose one's self in the meditation of this glorious rich grace, so quarrelled at by many! that the blessed Jesus, "holy, harmless, separate from sinners" and sin, in his own distinct nature and person, God-man, blessed for ever; yet, as our mediator, becoming our surety, and being the common head of his body the church, who were all crucified with him, and buried with him by baptism into his death; I say, as our Lord Jesus was such an one bearing the sins of many, he did it by becoming *asham* and *chattath*, guilt and sin for them, as here in this text; nay, he was *chattath hak-kal hu*, he himself was the sin of the whole congregation: not that any devil or limb of him may infer from hence, that the holy thing, Christ Jesus the Lord, was on his own account, or by his own act any ways guilty, or sin, or any thing of it, or that he ever committed the least degree of sin himself, or ever had from eternity, or in time any the least inclination to sin; nay, or that he was under any possibility to sin: for as it was impossible for God the Father to lie, so it is equally impossible for God the Son to lie; nay, it is impossible for the human nature of our blessed Jesus to commit sin, it being hypostatically or substantially united to the Godhead: so that it is more possible for the bright beams of the sun to be black darkness, at the same time those beams do shine with meridian light, than it is possible for the Lord Jesus, who is, and ever was the eternal brightness of the Father's glorious holiness, to be at any time in his own distinct nature, or by his own proper act, a transgressor or sinner. Insomuch as it may more properly be said a straight line is contorted crookedness, or that holiness is iniquity, than that the holy Jesus, who is the rule and measure of perfect

righteousness, that he did ever deviate, or go out of the way. And yet nevertheless, and all this notwithstanding, as it was possible for God the Word to be made flesh, as the apostle John asserts, (which I take to be the greatest expression, and the farthest from our comprehension in the bible) so it was possible, and accordingly accomplished for the salvation of the elect, for this God the Word, when made flesh, to be (as the apostle saith) "made sin;" not the committer of sin, but the *made sin.* He was the sin really by imputation of sin upon him, as this bullock in verse 21, was the sin typically, when by the priest it was offered for the sin of the congregation, when he was *chattath hak-kahal hu;* so was our Lord Jesus, when the Lord made to rush on him the iniquity of us all, he was *chattath hak-kahal hu*, he was the sin called the sin-offering, or rather the sin-offering called the sin of the congregation. O the stupendousness of this mystery, revealed and published by God concerning his own Son, to be a subject for faith to rest on, and acquiesce in, in order to justification; not for reason to plumb, or fathom, or contest about for a carnal gratification: God will have us here lose our reason, or leave it at the bottom of the mount, as Abraham did his servants, when he went up to offer his son Isaac: so we, when we desire to live by faith on this great word, that *He*, this glorious *He*, was made sin for us. Which minds me of an answer one stopped the mouth of a great rationalist with, when discoursing of the excellency of reason; and he, urging the use of reason in assenting to the truths of the gospel, he said, "For my part I am a slave to reason:" the other answered, "I desire my sense may be a slave to reason, and my reason to be a slave to faith in believing the whole scripture, or else I can make nothing of these three things, the trinity in unity in the Godhead, the two natures in the person of Christ, and Christ in heaven, by faith one with and in a believer." O that now, with stupendous reverence, we may by faith apply this verse, as a healing balm to our souls, to comfort and strengthen us now, and in a dying hour; that this bullock, the strong God, the Lord Jesus, the Word made flesh, that he was *chattath hak-kahal*, the sin of the congregation, that "he was made sin that knew no sin, that we might be made the righteousness of God in him;" that this Jesus made sin, is "Jehovah our righteousness."

Again, we have a farther proof in this glorious typical gospel,

in the 24th verse, concerning the goat, which was an eminent type of Christ, as will appear most manifestly in the 16th chapter. Here the goat, when offered for a ruler, the ruler must lay his hand upon the goat's head, and kill it before the Lord, it is a sin-offering: it runs thus, *asher nasi jechta*, when a ruler hath sinned, *ve-ashem*, and hath contracted a guilt (or is guilty); what must he do? Must he forbear looking to Jesus, till he finds he hath wept and mourned many days? and must this concur to the cleansing his soul from guilt? Not a word of this; but he must bring his offering, a kid of the goats, *ve hebi*, and he shall bring, *karban-o*, his offering, *seyir yizzim*, a kid of the goats, *zacar tamim*, a male perfect. There is his offering, a perfect unspotted young goat: well, and what is this goat to do? Is this, with Socinus and others, to make the ruler's fasting, prayer, tears, and good works, acceptable towards taking away his sin? No, not a word of that neither; but *samach jado*, he shall put his hand, *yal rosh hashshayir*, upon the head of the goat: so we must rest the hand of faith upon the Lord Jesus. And here comes at last the blessed reason and ground of faith; for it is said of the goat, *chattath hu*, a sin it (is); this goat now is become, as soon as the ruler's hand was laid on it, as a sacrifice, it is the ruler's sin. This is plain soul-saving gospel: so the Lord Jesus, our goat, he that was made a curse for us, (the cursed goats being those that are set on the left hand at the judgment day, Matt. xxv. as our Lord Jesus was at the left hand of God, when made a curse for us) and so our goat, when he is offered up, having our sins laid upon him by the Lord, as Isa. liii. 6, he is now called sin, or that he was "made sin" for us, that is, the sin-offering, who offered himself to God for us, to wash us from our sins in his blood, he is *chattath hu*, sin he. Thus the ruler's goat is become his sin, which must be instructive in our great point. And to make it yet more evident, (and a grain of truth must not be lost, much less the massy gold in the next verse) it is said in the 25th verse, "The priest shall take the blood of the sin-offering with his finger, and put it upon the horns of the altar:" he does not say, he shall take the blood of the goat, but the blood of the sin-offering, nay, it is the blood of the *sin.* Thus *lakach hac-cohen*, shall take the priest, *mid dam ha chattath*, of the blood of the sin. The goat is now no more the goat, but the sin; and the goat's blood is not now the blood of the goat,

but the blood of the sin. This is a most illustrious ray of divine gospel light, to shew that the blood of Jesus, which cleanseth us from all sin, was the blood of him that is so drenched in the sins of believers laid on him, that he was made sin for us. O how sweet is it to travel through this Arabia Felix! through this land of spices, through these mellifluous fields, which flow with milk and honey! to find in so small a compass, so many verses in this chapter, full of divine springs and fountains of living water, ever bubbling up, and overflowing with rich streams of infinite love, issuing from the heart of Jesus, to solace God and man, manifesting that the Lord of glory, Jesus, God blessed for ever, humbled himself to death, to the cursed death of the cross, to be made (as this goat was to the Israelites, he to us) "sin for us." And on this rock let God build his Church, and then the gates of hellish Socinianism, with its attendants, shall never prevail against a member of it.

To take one turn more in this celestial paradise, in the happy contemplation of the rich grace of God in Christ, to make him to be sin for us, let us see once again what God saith in this chapter, of the offering made sin, to point us to our beloved Jesus made sin for us; let us get into another shady arbour in this orchard of God's planting, to entertain ourselves with our beloved, and there let us give him our loves. In the consideration of the 27th verse, after we have made one note upon the 26th verse, for confirmation of what is said of the sin-offering, that in the Hebrew it is only *sin:* for it is said in verse 26, "The priest shall make an atonement for him concerning his sin;" or rather, shall expiate over him from his sin: he shall so expiate with the goat's blood, called sin, that the sinner shall be free from his sin. The words are, *hac cohen*, the priest *cipper*, shall expiate, *yalaiu*, over him, *mechattath-o*, from the sin of him, *ve nishlach lo*, and it shall be forgiven to him. Here, I note, is first expiation, then forgiveness: the sin must first be done away by the blood of the goat made sin, and then this being believed on, the sin is forgiven. But the chief note is, that the sin that is forgiven is set down by the same word as the sin-offering in verse 25, there the priest shall take the blood of the sin-offering, *dam chattath*, the blood of the sin; and here he shall expiate from his sin, *cipper me chattatho*, he shall expiate from his sin. So that the sin-offering and the sin is all one and the

same in God's account and language, though some among us are not willing to understand it so, when it comes to the point of our sins being reckoned to Christ, and laid on him; they will not allow, that our sins are so made Christ's, that he is become our sin, as the goat was the sin of the Israelite that offered it for his sin: and as God, who calleth things as they are, saith plainly, the blood of the goat was the blood of the sin. But many will not receive it, because they cannot receive it; and they cannot, because it is not given them of God to receive it: "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them." The worldly wise man cannot know them: the *psukikos* man, the souly man, that attends only to the reason which his own soul affords him, he not only doth not, but he cannot comprehend the deep things of God, that Jesus Christ, the eternal Son of God, was made sin for lost miserable man.

But to come to farther proof, we will step to the next verse, to see how the sinner being guilty, his guilt is called by the same name as Christ's soul was named by of God. I would gladly sit awhile under the shadow of this apple tree, and beg that his fruit may be sweet to my taste. To see that Jesus whose soul was constituted by God an offering for sin, is set forth by the same term as the guilty sinner's state is set out by, that is guilty; so saith verse 27, *ve im nephesh*, and if a soul, *techeta*, hath sinned, *bi shegaggah*, through ignorance, *ve asham*, and be guilty. Here sinning doth make guilty, and Christ's soul was made *asham*, or guilt, Isa. liii. 10. How could that be? How could an innocent soul, as Christ's was, be made guilt, unless the sin of those he was made guilt for was laid on him? But they were laid on him, and now God makes his soul, *asham*, guilt. These would be soul-hazarding words for any one to say of our Lord Jesus, but God himself; and we with humble, soul-abasing reverence after him to say the same; that in order to our being made free from guilt and sin, the Lord was pleased in laying our sins on him, thereby to make him, and call him guilt and sin, that is, for us, not for himself still. We have it again confirmed (God giving full measure, heaped up, pressed down, and running over) in verse 29, where the soul that sinned must bring a female goat, and lay his hand on the head of the sin-offering: the word is, on the head of the sin, and slay the sin.

Now the Spirit of God comes roundly off: the female goat, when the sinner's hand is laid on it, as offered to God, it is now called the sin, and the sin must be slain when the goat is slain; the sin is slain, when Christ made sin for us was slain; then he being our sin, or sin-offering, in his being slain, our sin was slain. The apostle calls it dying for our sins: the word ὑπὲρ is somewhat more than *for* our sins; he died instead of our sins, or over our sins; he washed us from our sins in his blood; and Rom. vi. 10: "He died to sin once;" and who can tell what that is, that Christ died to sin, unless he was made sin, as the other term of living illustrates it, "in that he liveth, he liveth to God." Must not his dying to sin signify his becoming our sin for that time of his death, as really and truly as his living to God, signify his being alive the life of God during his life. When our Lord Jesus was nailed to the cross, the apostle speaking of our being buried with him, and risen with him, or rather risen in him (for the word which we translate, wherein we are risen with him is ἐν ᾧ, in whom we are risen with him, that is, in Christ we are risen together.) Now the apostle speaking of this, and of the hand-writing of ordinances, saith, this hand-writing was nailed to his cross; and if the hand-writing, which was a shadow of good things to come, even of Christ the substance, if this was nailed to Christ's cross, how much more clearly may it be said from this 29th verse of the 4th of Leviticus, compared with Col. ii. 14, that our sin was nailed to the cross; for the sin-offering there called the sin, was slain; so Christ our passover, or sin-offering, and in that sense our sin, he was sacrificed for us, when nailed on the tree with our sins upon him. Here is food for our faith; and, O, that we could daily keep this feast, and solace our souls with it! that Christ in the goat is called the sin of the sinner that lays his hand of faith on him: and this sin was slain by the priest, by Christ our high priest, who offered up himself to God for the sins of his people; on this sacrifice let us live for ever.

But to proceed in this typical evangelist (for it is not meet that one grain of this gold ore should be lost, or undigged out.) It is said in verse 32 and 33, "If he bring a lamb for a sin-offering;" the word is *le-chattath*, for sin; so that the offering for sin was the sin: and again, "he shall lay his hand on the head of the sin-offering;" it is of the sin, "and he shall slay it for the

sin-offering;" "it is, he shall slay it for sin. I hope none that read 1 John, will deny or question, that this lamb was Christ the Lamb of God that took away the sins of the world; that is, of his elect, of the sheep that he laid down his life for; that is, of all that the Father gave to him, that is, (for the comfort of those that question their election) for all that come unto God by him, Heb. vii. 25. Now if this lamb was Christ, as the rock was Christ, this Christ was sin in being the sin-offering, and this Christ thus becoming sin by the sinner's sin laid on him, was slain: and when he is slain, it is said, the "sin is slain;" Lev. iv. 32, that which nothing can be more plain, that the very sins of believers, all that pertains to them, is done away; the guilt, filth, stain, pollution, blemish, obliquity, obnoxiousness, and every thing that relates to it: as when a malefactor is hanged, suppose he was a murderer, whoremonger, thief, drunkard, blasphemer, sabbath breaker, and one full of all wickedness, when this man is hanged, the murderer, the drunkard, thief, with all his qualifications, is hanged: so when sin was slain by Christ's being made sin, slain for us, then sin, with all its appurtenances, was slain. If there were left but the least fibre of the root of sin unslain, when Christ was slain, and this fibre, the least evil thought remain on the sinner's score, to be dealt with according as he manages the mortification of this fibre, alas! how great a fire would this little spark kindle, even to the tormenting soul and body for ever! for he that breaks the law in one point, is guilty of all; and he that hath one fibre to slay, who is not sufficient to think a good thought, must perish for ever; for without shedding of blood, there is no remission of sin, no, not of the least iota. Therefore we must flee for refuge to Jesus for all, or for none at all, to be of God to us, wisdom, righteousness, sanctification, and redemption: in a word, to be all in all, till he give up the kingdom to the Father at the last end of his reign below, that God may be all in all; to whom sitting on the throne, and to the Lamb, in the midst of the throne, and the seven spirits about the throne, be glory and praise for ever and ever.

Once more, for some gold ore from this rich mine, Lev. iv. (for God is pleased to give us line upon line, to reiterate his divine truths upon our minds, knowing what need we have thereof, being dull of hearing, and slow to believe.) In verse 34, he saith again; "and the priest shall take of the blood of

the sin-offering:" so our translators continue their rendering the word sin, without any explaining it, probably in their modesty to our blessed Lord Jesus, not exposing him to be called by that cursed name sin, though the apostle saith plainly, and upon good ground, from this cloud of witnesses, where the poor innocent beasts were called sin; he saith, our Lord Jesus was made sin. Here the priest was to take of the blood of the sin lamb, and put it on the horns of the altar, that the sin might be forgiven. Now upon reading this 4th of Leviticus, will Dr. Crisp's opposer, or any good christian say, that believers under the gospel are under less comfortable circumstances than the believers under the law? Were their sins forgiven, their whole sins, and every part of their sin forgiven, when the priest poured out the blood of the beasts called sin? And are not believers now perfectly freed from sin, by Christ's being made sin, and offering up of himself for their sins? I am sure the apostle saith, he hath "by one offering perfected for ever those that are sanctified;" by faith in him, they that believe, thereby purifying their hearts by faith in him.

To conclude, this blessed 4th of Leviticus for confirmation again, that the sin of the people, and the beast offered for that sin, are both one and the same sin: it is said, that the priest that took of the blood of the sin, in verse 34, he shall make atonement; in verse 35, the two words for the beast, and for the sin, are one and the same, that is, *chattath*, both are called *chattath;* the sinner's sin is *chattath*, the beast offered is *chattath;* and all this, that out of the mouth of so many witnesses this blessed truth may be confirmed, that Christ was sin for us: from which honey-comb of most rich gospel grace, I beg of God I may suck living honey this day and for ever.

To proceed upon this glorious tapestry work, this blessed ground work for our salvation, the Lord's making Christ's soul an offering for sin. In Isaiah liii. 10, the Lord's constituting his soul an *asham*, a stupendous word, his estating him to be guilt or guilty. I must glorify God for the illustrating this in the next chapter, as much, or more than in the 4th of Leviticus; for here in Isaiah God saith, he will constitute Christ's soul to be *asham*, guilt, or guilt offering; and in Lev. v. 2, it is said the soul that touches an unclean thing, though hidden from him, he is unclean, and he is *asham*, or guilty withal: and verse 3, he is

asham, guilty; and verse 4, he is *asham* again, guilty; and verse 5, he is *asham*, guilty, and shall confess that he hath sinned. So that ignorance hinders it not from being sin, and sin is inseparable from guilt, as life is from the man: now what must this guilty sinner do? must he repent and wash away his sins with his tears? must he give thousands of rams, lambs, rivers of oil, the fruit of his body for the sin of the soul? O, that we could do a thousand times more than we do! in soul abasement, and self-abhorrence, and when all is done, say, we are unprofitable servants. All our righteousness is loss, dross, dung, filthy rags; but this will not take away, or abate sin. God tells the sinner what he must do to be rid of his sin, verse 6, he must bring his trespass-offering before the Lord: here is the word, here, here; it is here we must behold the Lamb of God, he must bring, say we, his trespass-offering; but, saith God, he must bring his *asham*, his Lord Jesus made by God *asham*, he must bring the beast, that he is to offer, which God calls *asham*. This beast, called *asham*, guilt, is the very same word that God calls our Lord Jesus in Isaiah liii. 10, as he was constituted by him *asham*, guilt. This female lamb or kid, this trespass-offering, this *asham*, this Lord Jesus there in type, on the cross in truth, was made of God our *asham*, that is, our guilt, by being our guilt-offering. O, what can relieve and comfort a poor soul, but this! that the blessed holy Jesus having our sins come pouring in upon him, verse 6, now in verse 10, he is made guilt, all over covered with our guilt: so that *that*, that was called guilt in the sinner, is now the term by which the Lord Christ is called, that we might be free. The just, holy, blessed Lord Jesus thus suffering for unjust, wretched, cursed sinners, and changing names with them; he is called "Jehovah our righteousness," Jer. xxxiii. 16, he being made their righteousness; and the church is called Christ, 1 Cor. xii. 12, and on the other side, Christ takes our cursed name; and as he was often called sin in the 4th of Leviticus, so here in this 5th of Leviticus, verse 6, together with the plain express term in Isa. liii. 10, he is called both in type and in truth, guilt, *asham*.

And not only in the beginning of the sixth verse is he called *asham*, which we translate trespass-offering; but further on in the same verse he is called *asham*, though there it is translated sin-offering, which seems strange in the translators, to call one

and the same word by trespass-offering and sin-offering, whereas *chattath*, is the word for sin and sin-offering, and is so rendered in the next verse, " one for a sin-offering," one for *chattath*. But still the truth remains firm, that Christ made by God, *asham*, guilt, is he whom the sinner's guilt, and the sinner's guilt offering did point to; and he it is that was made our guilt, or woe and alas; where shall it be reckoned by God, if not to him; and he made by God guilt as well as sin for us; if not, then will it remain on us to all eternity; which the only way to avoid, is to look to him, rely and trust on him, and in him, as God hath in stupendous love to sinners made him our *asham:* to whom shall we go but to thee, that hereby we may have everlasting life? The spirit of the Lord goes on in verse 7th of Lev. v. that by many immutable witnesses we might have strong consolation, who flee to refuge to this hope, this *asham*, and *chattath*, this Jesus made guilt, and sin for us; and saith in verse 7, as we render it, " and if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle doves, or two young pigeons, unto the Lord;" one for a sin-offering, and the other for a burnt-offering. The words, for our great comfort, flying to Christ made sin for us, are thus word for word.

Ve-im, And if, *loa taggyiya*, cannot attain, *iado*, his hand, *de*, the sufficiency, *seh*, of a lamb, *ve hebia*, and he shall bring (for) *eth*, the, *ashamo*, his guilt, *asher*, which, *chata*, he hath sinned; *shette tozim*, two turtles, *ao*, or, *shene bene*, two sons, *ionah*, of the dove, *laihovah*, to the Lord; *echad*, one, *le chattath*, for the sin, *ve-echad*, and one, *le-yoiah*, for the burnt-offering.

So that here it is plain, that the guilt or trespass, which the poor soul committed, is brought before the Lord; and the doves or turtles, when offered for his sin, they are called, one of them the very sin itself, *chattath*, which we translate sin-offering; and the other the burnt-offering: so that the dove was the sin when offered for the sinner's sin, as Christ, the true, holy, harmless dove, was made sin for us, when the Lord laid our sins on him, and he offered up himself for sin. So that we may boldly say, when we fix our souls on him, this is he, that being very God and very man, yet for our sakes, though he was rich and sinless, became poor and sin for us, though he knew no sin, that we might be made the righteousness of God in him; in him alone,

let every poor doubting soul that looks to him to be saved, say, I have righteousness and strength, not mine own righteousness, which is of the law, which is the righteousness of sanctification in us; not that to trust in, or mention before the Lord, by way of plea, for his favour, but the righteousness which is of God through faith.

It is farther confirmed and illustrated, how Christ was made our sin in verses 8 and 9; " He (that is, the sinner) shall bring them (that is, the doves) unto the priest," who shall offer that which is for the sin-offering first: the word for the sin-offering is the same word as for sin, *la-chattath;* that poor dove which was for the sin-offering is called sin. So that the sin of the sinner is now transferred on the dove typically, on which account he is called the dove, which was for sin, or for taking away of sin. So Christ took away the sins of the world, being made the Lamb of God for that end, John i. 29. This is most conspicuous in the next verse, and a very adorable word it is, as it refers, and points to our blessed Lord Jesus, to shew that he was made sin for us. The words are, " And he shall sprinkle the blood of the sin-offering upon the side of the altar;" the words are barely, *ve hizzah*, and he shall sprinkle, *mid dam*, of the blood, *ha-chattath*, of the sin, *yal kir*, upon the side, *ham mizbeach*, of the altar How could that be, that he should sprinkle the blood of the sin? Hath sin any blood in it? Yes, when the dove was made sin, by having the sin of the sinner put on him: now it is no longer called a dove, but sin; and now this dove-sin hath blood, and the blood of this sinless, yet sin-dove, called by the translators sin-offering by way of interpretation; this dove is now become sin, and his blood is shed. So was our Lord Christ's blood shed, as it was the blood of him that was really made sin for us, by his having our sins laid on him, that so we, by faith in him, " might be made the righteousness of God in him." O Lord, increase this faith into clearer evidence day by day, that Christ, our *asham* and *chattath*, our guilt and sin, hath " borne our sins in his body on the tree;" and on this rock let us build all our faith and hope in God, that " he hath done away our sin by the sacrifice of himself, being made (as this dove for the sinner, so he) sin for us."

In verse the 10th the thing is again cleared; where it is said, " The priest shall make an atonement for him for his sin." The

word is, for, or from his sin, and the same word as is used in the 9th verse for the sin-offering. So that from this cloud of witnesses it appears, that these types of Christ had typically the sins of sinners laid on them, and thereupon the types were called sin, and thereby the conscience of the sinner had peace when his offering was offered, as having his conscience free from sin; and shall believers have less comfort under the gospel, who flee for refuge to the Lord Jesus made sin for them? Because some would darken the truth, and make people hesitate or doubt, whether their sins were really laid on the Lord Jesus, when he bare the sins of many, that is, of all believers on the tree. O that the bright sunshine of the Sun of righteousness may dispel all the mists of darkness and obscurity, that some people, by their mistaken zeal for sanctification, do raise in the hearts of many truly good and pious souls; signifying to them, that their holiness must some way or other come in for a snack in acquitting the poor sinner from the g lt of sin. But in this 4th and 5th of Leviticus we read not a word of such gospel, under the typical ceremonial worship; their way of getting rid of sin, was to bring a lamb, or a dove, or kid, or bullock, and lay their hand on the head of it, and from that time the beast became their sin, and being offered to God, their sin was done away. And so ought every true believer to do now, upon every sin, every day, he ought to lay it by the hand of faith upon the Lord Jesus, and look to him, as hanging on the tree, offering himself once to God for us; and this done with humble brokenness and sorrow of heart, (as it will be if faith be right) hereby the soul comes to have no more conscience of sin; and for holiness this will follow as inseparably as light follows the sun, or as heat attends the fire.

To proceed, for we must be ever trafficking for this wealthy merchandize: it is said in verse 11, "If he be not able to bring two turtle doves, &c. he shall bring a tenth of an ephah of fine flour (so low doth the Lord condescend to the poorest sinner) for a sin-offering:" the word is only, for a sin. Now the flour becomes a sin: "he shall not put oil or frankincense on it, for it is a sin-offering:". *ci*, for, *chattath*, sin, *hi*, it (is). This fine flour, now being in the room of Christ, "the true bread that came down from heaven, it is called, as he is called, the sin: and who shall question its being made sin, and called sin, when God

calls it sin, and saith, "It is sin?" And how could the poor sinner be at quiet in his conscience, if it were not so? This is that which makes the soul have no more conscience of sin, when by faith he sees his sin laid by God on Christ; which freedom now we have under the gospel, by the one sacrifice of Christ for sins, Heb. x. 2, 12, whereas they under the law were obliged often to offer the same sacrifices, Heb. x. 11, "which things, (saith he) were figures of the true," Heb. ix. 24. These lambs, kids, doves, fine flour, being offered for the sins of the people, and being made sin, and called sin, and so offered as sin; and their blood, when shed, being called the "blood of the sin;" these were figures and types of him that was to come, the Lord Jesus, so made sin for us, that we might be free from sin; of which more in the next instance.

The next verse affords us another plain assertion from the mouth of God himself, by Moses, ver. 12: "The priest shall take his handful of it, even a memorial, and burn it, (or, as the word is, shall incense the altar) according to the fire-offerings:" as much as to say, This fine flour, as it represents our Lord Jesus, when it is burning on the altar, it comes up to God as incense; it is a sweet savour to God. Now see in the last words of the verse what this incensing flour is called; what sweet appellation doth God give it, even the same that he gave the blessed Jesus, and that is the same that it is, "which is sin; it is sin:" so Jesus is made sin for us. These Jewish believers were saved as we, and we as they, Acts xv. 11, they by the type looking to Jesus, we by Jesus, the body, whereof these types were but shadows: the rock being Christ, and for the full confirmation of our faith, that Christ was really sin for us, as these sacrifices were typically, let us compare Heb. x. 1, with Col. ii. 17, "The law (saith the apostle) having the shadow of good things to come, but the body is Christ." As the body excels the shadow for reality, so doth our Lord Jesus, who is the substance, excel the types under the law; and as they became sin shadowly, he bodily, really, and substantially, was made sin for us, to bear away our sins for ever.

"A bundle of myrrh is my beloved, he shall lie all night between my breasts." Accordingly we shall have a bundle of precious testimonies in the two next chapters, the sixth and seventh of Leviticus, which, to avoid prolixity, I shall endeavour

to tie up together, as a perfumed nosegay, and see what sweet savour may by a few meditations be extracted from thence, concerning our blessed Lord Jesus being made sin for us, and guilt, or the fault for us, which I shall briefly pass over, that I may hasten to the sixteenth of Leviticus, the glorious instance there of the scape goat, that star of the first magnitude in the heavens of the typical gospel; for I long to be in the bowels of that testimony.

In chapter vi. verse 4, it is said, "Because he hath sinned, and is guilty," *ci*, because, *jecheta*, he hath sinned, *ve-ashem*, and is guilty: these be the words, "Because he hath done so, he shall add the fifth in the day of his trespass-offering:" the word for trespass-offering is *ashematho* of his guilt: "and he shall bring his trespass-offering, (*ashamo*, his guilt) a ram without blemish." The unspotted ram is now become his *asham*, his guilt, and so made an offering for him. "He shall bring it to the Lord for a trespass-offering to the priest." This ram so become the sinner's guilt, is now brought to the Lord, and declared to be *le-asham*, for a guilt-offering, but the word is only, for guilt. This poor creature is now the guilt instead of the sinner that brought the ram. Verse 7, "And the priest shall make an atonement for him, and it shall be forgiven." The beast being sacrificed for the guilt of the sinner, and being in offering become the guilt of the sinner, now the sinner's sin is forgiven. If this be not bearing sin, and bearing it away, and a blessed type of our Lord Jesus's bearing our sins, I know not how words can positively express it.

Ver. 17, "The burnt-offering is most holy, as (is) the sin-offering, and as the trespass-offering." This exceeds all that we have met with, that the burnt-offering being most holy, which all will own is a blessed type of Jesus, that it should take its denomination and exemplification of being most holy, from the sin-offering and trespass-offering: "it is most holy as the sin-offering, and as is the trespass-offering:" but the words are, It is holiness of holinesses, as the sin, and as the guilt: *kodesh*, holiness, *kadashim*, of holinesses, *hi*, it, *ca*, as, *chattath*, the sin, *ve*, and, *ca*, as, *asham*, the guilt. As much as to say, the pure blessed Jesus, our burnt-offering, who offered himself without spot to God, is a most holy, nay, as holy as he was by nature, when he took our sin on him, and guilt on him, when he was made sin

and guilt for us; and then he was most perfectly, precisely, entirely holy, the Lamb of God without blemish; and need there was for it, for if he had not been so holy, even to the extremity of holiness in his own person and nature, he had not been fit to be made sin for us: it would have been of no avail to us, if God had, or could espy the least speck or deliquity in him, the least inclination or propensity to sin, he had not then been a meet sacrifice to take away sin: no, no, there was no such thing as sin in him, and therefore he was made our *chattath* and *asham*, he was made sin and guilt for us; and though thus made sin by the constitution and appointment of the Father, yet he was *kodesh kadashim*, the holiness of holinesses. Thus the burnt-offering was most holy, as the sin, and as the guilt-offering; that is, nothing, nay, God himself was not more holy than our blessed Jesus, God-man, made sin for us: though it be a mystery beyond human comprehension, yet it is a plain truth of divine revelation, that he that knew no sin was made sin; and in the exceeding riches of God's grace therein, let us rejoice and triumph. I see I cannot abbreviate, but who would not lose himself in such beds of love, the roses and lilies of this valley, our Jesus made sin? Ver. 18, "Every one that touches them, shall be holy." If we touch but the hem of his garment that was made sin for us, the issue of blood shall be healed; if it be by a touch of faith, believing him to be so sin for us, and relying on him for it. Ver. 25, "This is the law of the sin-offering in the place where the burnt-offering is killed, shall the sin-offering be killed, before the Lord, it is most holy." Here are two immutable witnesses from God that cannot lie, that the sin-offering is most holy, in ver. 18, and this 25th, but still it is called only sin, as Christ was made sin; but it is wonderful in our eyes, that God should condescend so much toward easing, acquitting, and quieting the sinner's conscience, as to call his offering his sin, as here he doth again in this 25th verse, "This is the law of the sin; in the place where the burnt-offering is killed, the sin shall be killed; holiness of holinesses it (is)." Our Jesus, we see here, was never the less holy because he was made sin, no more than his type here which, though called sin, and offered as sin, and for sin, being made sin, yet is it with the same breath called holiness of holinesses; as also is our blessed Jesus, "Holy, holy, holy Lord of hosts;" not only when he appeared to the

prophet Isaiah, but when he was upon the cross, made sin for us, witness his crying out, " My God, my God and Father, into thine hands I commit my spirit;" which he could not have done, if he had not been most holy, notwithstanding his being made sin, which (though a stupendous mystery to be believed, though not comprehended) yet may have this said of it, He was most holy in his personal capacity, incapable of the least stain or sin in his soul or body, as the actor of any; yet he was made sin, as a common head of all the elect, that is, of all his members, who were in him in his sufferings; and he being charged with their sins, and they lying upon him, and he bearing them till he had done them away, he on that account is made sin for them, and yet still without sin in himself; which heaven alone will afford a full understanding of, together with the mystery of God the Word made flesh; but because we cannot comprehend how the most holy one Jesus, should be made sin, and yet be innocent; shall we therefore charge those that assert these gospel assertions with horrid names, as if they made Christ the actual sinner in his own person, and actual murderer, instead of David, whose sin and murder he bare, and acquitted David from? This God will not take well at their hands that do so, when they know, and may see in the writings of those they traduce, that those that insist most on Christ's being made sin for us, and so in that respect is their sin: they still look upon Christ, own Christ, declare Christ to be in his own person, as to any act, word, or thought of our Lord Christ, to be perfectly free from sin. Verse 27, " Whoever shall touch the flesh thereof, shall be holy." O mystery, mystery! The beast offered is called sin, and yet most holy; nay, so holy, that it communicates holiness to every one that touches it, which can have reference only to our blessed Jesus, who makes every one holy that by faith apprehend, or but touch him.

Again verse 29, " It is most holy;" still remember what is most holy, the *chattath*, the sin, which indeed was the beast made sin, and so a sin-offering, it is most holy, Verse 30, " The sin-offering that hath its blood brought into the tabernacle, shall not be eaten." Here the sin-offering is again called sin only; and yet this sin hath blood, as Christ our sin-offering, our sin, had blood, and shed it for the remission of sin.

Chapter vii. verse 1, " This is the law of the trespass-offering, it is most holy." Here he begins with that which is the substance of our plea, that the trespass-offering, which is equally the type of Christ with the sin-offering, and which (the prophet Isaiah saith so expressly) Christ, viz. he made his soul an offering for sin, or *asham*. That this trespass-offering is called only trespass, or *asham*, guilt, as Christ is called sin, is clear; for the words are, *zoth*, This, *torah*, the law, *ha-asham*, of the trespass, *kodesh*, holiness, *kadashim*, of holinesses, *hu*, it. This (is) the law of the guilt (or trespass) holiness of holinesses it (is); from so rich a root, Christ our *asham*, his soul our *asham*, let us see the fruit in the following part of the chapter.

Verse 2, " In the place where they kill the burnt-offering, shall they kill the trespass-offering, and the blood shall he sprinkle." Here the *asham* was to be killed, which *asham*, or guilt, must needs be the guilt-offering, but still called only guilt, to refer to Christ's soul made *asham*, or guilt for us. This guilt-offering's blood sprinkled, confirms it, that that which is called barely guilt, was the offering for guilt, referring to the blood of Christ made sin for us, washing us from our sins, Rev. i. 5 and 6: " The priest shall burn them, it is a fire-offering, it is a trespass-offering;" it is *asham*. This that is burnt on the altar with fire, it is *asham*, it is the same that Christ's soul was made, which we call a trespass-offering here, and in Isaiah it is called an offering for sin; but in both it is only *asham*, it is the guilt or trespass itself. God made Christ's soul what the ceremonial typical law made the offering for trespass, that is *asham*.

Verse 6, " It is most holy." We must always have a care of that, to look upon Christ made sin for us, yet then " most holy," for so the Lord repeats it over and over, the *asham*, the trespass or guilt that was offered, it was at the same time, " most holy."

Verse 7, they are joined; as is the sin-offering, so is the trespass-offering; so Christ in Isaiah liii. bare our sin, and was made our *asham*, or trespass: both words are *chattath* and *asham*, sin and guilt. So that Christ being all in all, is both sin and guilt for us, as righteousness and sanctification to us.

Verse 18: Here is a blessed word to shew how Christ's being made sin for us, and in this verse, our peace, what effect this hath on us, or how it affects us; to wit, that what he did for us, is imputed to us; for, saith the text, " If any of the flesh of the

sacrifice be eaten on the third day, it shall not be accepted, it shall not be imputed to him;" as much as to say, The soul that pretends to benefit by our Lord Jesus, as offered up to God for him, shall find none by him, if he do not feed by faith on him, it shall not be imputed to him: from whence it follows clearly, that the offerer, if he fed duly on his offering, he had a righteousness effected by the offering imputed to him; he was the blessed man to whom the Lord imputed righteousness without works; Christ's being made sin, was imputed to him, that is, he was really made sin for, and did do away sin from him to whom he was imputed, that is, to the soul that fed on him by faith. But if a man offered this offering, and neglected to feed duly on him, Christ's righteousness, in being offered for sin, was so far from being imputed to him, that his feeding unduly on him was an abomination to the Lord. And what if one should infer hence, that those seemingly pious souls that plead extremely for piety, nay, so far as to obscure the righteousness of Christ, as having the alone hand in our justification, that will not by any means have Christ to be made our sin, as the offering was made the Jewish sinner's sin, that will not give him so far the pre-eminence, that he shall bear all the glory; but our holiness must come in to have some share, or for modesty sake, some order in our justification, such as the apostle speaks of, who stumbled at the stumbling stone, seeking righteousness, as it were, by the works of the law, not receiving Christ absolutely, that had been gross palpable wickedness, but bringing in their righteousness as co-working with his, by their sidewind; that these persons that do so exalt man's works, and yet will, as upon the third day, be feeding on Christ; however pious they may seem to be, to put Christ off till they have holiness of their own; they coming to join this with Christ in feeding upon him, they cannot have Christ's righteousness imputed to them; no, this their so doing is an abomination to the Lord, who hates linsey-woolsey religion, or that we should plough with an ox of Christ's righteousness, and the ass of our own grave piety together. Christ will be all in all, or nothing at all, in our justification. Though holiness, if sincere, be more worth than all the world, yet it is not Jesus Christ. If we do not duly, that is, by true faith, feed on him, without joining any of our works with him; if we put any thing before him, if we thus stay till the third day,

our service will be an abomination to the Lord, how devout soever we may seem.

The Lord proceeds upon this point, and concludes this 7th of Leviticus, with calling the sin-offering, sin only. Verse 37, "This is the law of the burnt-offering, of the meat-offering, of the sin-offering, and of the tresspass-offering." In Hebrew it is, "This is the law for the ascending, for the meat, for the sin, and for the guilt:" the word offering being supplied, which further confirms Christ being made sin for us; he doth not say, that the bullock or ram which was offered for sin, was for an example to them, to crucify or slay their lusts, as the beast was slain, and so, say some, was Christ offered for sin; he doth not say, if you, with holy, pure qualifications, come and present them with the offering to God, then this beast will be of so much value with God, as to make your services accepted; as some say, Christ died, that our faith and holiness should be accepted, instead of fulfilling the whole law; such a strain of divinity have I seen: but in plain terms, God deals in a covenant of grace with his elect, whom he calls by his Spirit in the gospel, to come to Christ; and saith, when you come and lay the hand of faith upon the Lord Jesus Christ, when you look with an eye of faith on him, he is your sin. The beast for sin-offering was the Israelites' sin, so is the Lord Jesus to every Israelite indeed.

Thus have I bundled up these testimonies on the 6th and 7th chapters, with short notes on them, and come now to the 8th chapter, wherein we have but one instance of the sin-offering called sin, to confirm our faith, that our Lord Jesus was made sin, had really the sin of all his elect upon him on the tree; how else could the apostle say, "he put away sin?" Heb. ix. or Daniel say, "he made an end of sin?" If the very real sins of believers were not actually laid on Christ, the very *chattath* and *asham*, the sin and fault: to put a thing away, or casting it behind one's back into the sea, shews that it was on, or about him that put it away, before he got rid of it. To make an end of a thing, is so to finish it, that it shall never disturb any one more. Christ's making an end of sin (which I here note beforehand by the way, to stop all contenders' mouths, lest I should not arrive in due time to the meditation of that scripture, Dan. xi. 24,) it is set out by a remarkable word, "he not only

finished transgressions," as it is there said, *calle peshay*, " and expiated iniquity, *capper yauon*, " but he made an end, or sealed up sins;" *chathem chattaoth:* " he sealed up sins:" he so made an end of them, as that he buried them in his grave, and set a seal on them. So that though he rose again, yet the sins never rose more; they were not sealed in the pit, as Satan is to be sealed for a thousand years only, Rev. xx. 2, but he sealed them up to be remembered no more. When once the believer by faith sees his sins laid on Christ by the Lord, he may see also that they were cast into the grave of Christ, or so done away, and sealed up out of his sight, that he may hear Christ say, as Moses did to the children of Israel, Exod. xiv. 13, " For the Egyptians which ye have seen to-day, ye shall see them no more for ever," but sing, " the horse and his rider hath he cast into the sea:" all your sins being drowned in the red sea of Christ's blood. But to come to the additional proof; it is said in Lev. viii. 2, " take a bullock for a sin-offering;" and verse 14, " and he brought the bullock for a sin-offering, and Aaron and his sons laid their hands on the head of the bullock for the sin-offering, and he (Moses) slew it, and took the blood and put it upon the horns of the altar, and purified the altar, and sanctified it." Here Aaron and the altar were to be sanctified by the blood of a bullock; this bullock is made a sin-offering, and in every one of the three places it is called sin only: Moses slew the sin, and took the blood of the sin, for their sin that offered it; it is called sin; so Christ our passover was sacrificed for us, purifying us with better things than these, Heb. ix. 23, even by his own blood, when he was made sin for us. To proceed: we have several great instances in chapter ix.

In verse 2, saith Moses to Aaron, " Take thee a young calf for a sin-offering." The Hebrew is, *kach*, take, *le-cha*, to thee, *yegel*, a calf, *ben bakar*, the son of a cow, *le-chattath*, for a sin.

Here Aaron was to offer the first offering for himself; this is called a young calf, when in the herd, or the son of a cow, relating more expressly to Christ the Son of God. But when this calf is offered, it passes off from its name, as a calf, and is called now nothing but sin: he shall take the son of a cow for a sin (or sin-offering.) Thus was Jesus made sin in order to purge away our sin.

Verse 3, " To the children of Israel thou shalt speak, saying, take ye a kid of the goats for a sin-offering;" it is the same word, *le-chattath*, for sin. Here those cursed ones by sin (who should have stood among the goats at the last day, if it were not for this kid of the goats) they must bring a kid, a type of Jesus made a curse, to expiate their sin; and yet this kid, the type of the curse, though an innocent creature, is called, as our Lord Jesus is, sin, and one that was made a curse for us; a name that none but God himself could impose upon his blessed Son without blasphemy, neither could God have given him this name righteously, unless he really had been made a curse for us, by being made sin, and hanging on the tree for us, as he caused it to be written, " cursed is every one that hangeth on a tree." Oh! oh! oh! infinite, astonishing love in the Father, and in his Son Jesus Christ, thus to be, and to do for us! to him be glory for ever.

It is more plain in verse 7th; saith Moses to Aaron, " Go unto the altar, and offer thy sin-offering:" it is, approach to the altar, and offer thy sin. The sin itself, which Aaron was guilty of, was off red on the altar. Moses doth not Socinianize or Arminianize, and say, go offer a perfect unblemished calf, and if you do this holily and righteously, this calf shall be a testimony that your good works shall be accepted under the gospel, as if you had performed the whole law sinless; or this calf shall, in its antitype Christ, merit that your faith and obedience shall be accepted, in order to put away your sin. He doth not say, in the style of the 11th of August 1674, Go offer the calf, and your holy performances shall concur to your justification, or acquittal from sin: no, none of these juggles; but in plain terms, Aaron, thou hast sin upon thee, if you would be rid of your sin, I will tell thee the way, God hath made it short and plain; take Jesus, take the calf, now by presenting it to God, made sin, and go to the altar, and offer thy sin; go by faith in Jesus, and present him to God, as made sin for thee, go and offer him thy sin.

Accordingly, verse 8, " Aaron (it is said) went to the altar, and slew the calf of the sin-offering;" or the calf the sin, so the words are. God here lets us know what he had before called sin, it being an offering for sin, is now for our better understanding called by its first name, a calf, because it

was to be slain; for we cannot conceive how sin can be slain, but by some living creature being slain, who bears that sin, and therefore is called sin: now when sin comes to be slain, it is said, he slew the calf, the sin; all to influence our minds to look to Jesus, the true high priest, who gave himself to be our sin, and offered himself, the innocent Jesus, our sin, to take away the sins of the world; upon the contemplation of which, we should cry, Lord, increase our faith in thee made our sin.

In verse 10, it is again reinforced, that by frequent looking upon Jesus our sin, we might be strengthened by our faith in him; and it is said, the fat, &c. of the sin he burnt; we call it, the fat of the sin-offering, and so it was; but God calls it "the fat of the sin," to exemplify the certainty of Christ's being made really our sin.

Verse 15 saith, "and he brought the people's offering, and took the goat, which was the sin for the people." This is again called by God, "the sin for the people;" though we translate it the sin-offering for the people. The next words of the verse are, in our translation, "and he offered it for sin;" but the Hebrew is all one word, *jechatteehu*, which in an English word is, he sinnified it, or he presented it as sin: which word in many places, is rendered cleansing; as much as to say, he cleansed from sin, by being made sin. So our Lord Jesus is said to wash us from our sins in his blood, which could be no other way, but by his blood, that is, himself, being made sin for us. Here is rich, delicious, sweet honey out of the carcase of this lion, Jesus made sin for us, that we might be made the righteousness of God in him. I see I must make a digression by the way, to observe the riches of the goodness of God, to bring good out of evil, in the illustration of the truth, by the opposition made to it. If the opposer had not hesitated, or darkened Christ's being made sin for us, in his sermon the 28th of January, 1689, at Pinner's Hall, by casting dirt, crying Jezebel, at my father's asserting our sins being done away by Christ, so as the sinner is free from sin by Christ's being made sin for us. If this railing in the pulpit over the dust of a faithful servant of the Lord Jesus in the gospel, had only reached to the vituperating his name and family, it might, with pity to the weakness of the offended gentleman, been borne, though little

of gentility, and less of true evangelical Christianity appeared therein: but when such expressions fly in the face of the principal points of saving faith, Christ's being made sin for us; when this *articulus stantis vel cadentis ecclesiæ*, is struck at, it draws out an exerting all the faculties of the mind to set out Christ's being made sin for us, which in this Levitical law is plentifully demonstrated, by a true translation of the word sin-offering; which (it may be) had never been half so much made use of by myself, if I had not heard that ungenteel discourse: and it is probable, many learned persons in the ministry, that may see my notes on this case, did never so fully consider the word, as now they may; nay, it is possible the opposer himself, however much taken up in writing, did never trouble himself, (as he in a letter called my pains upon the scripture) to investigate the bottom of those many expressions in the Old Testament that I have quoted, and may, where the bullock, the lamb, the ram, the dove, the goat, &c. are called the sin of the people, and the slain sin, when it was offered to God for the sin of the people; nay, (it may be) to some, this exercitation on those offerings, may be a richer discovery than that long sought for north-west passage to the East Indies, (this Christ our sin being the short cut to heaven.) The frequent mentioning of it in the Old Testament, that the beast was made sin, may be as a reason why Christ is but once in the New Testament (as I can think of) expressly called sin, and to send us to his types, and to search the scriptures, which testifies of him, which makes good that well approved assertion, that the law, viz. the ceremonial law, is the gospel veiled, and the gospel is the law revealed; which being true, and the veil being taken away by our Lord Jesus's coming and dying; now all that will not shut their eyes, may with open face behold, as in a glass, this glory of the Lord, in all the offerings made sin for us, that "we might be made the righteousness of God in him:" and for my own part, I know not what others may do, as to investigating the truth, upon this gentleman's opposing or puddling it, or what they may get thereby, I for my part say, in allusion to the apostle, "God be thanked ye were the servants of sin, but have obeyed," &c. So I say, God be thanked, as to my own particular, that this gentleman hath opposed clear gospel light: for though I was but indifferently, though comfortably instructed in the great mystery

of Christ's being made sin, yet since the hearing a piece of that sermon, I have found many rich mellifluous streams flowing from the fore-mentioned texts; while I have been digging the wells, the great "prince hath sung to the wells, Spring up, O well, spring up, O well!" So that I can say, to the praise of the glory of God's grace, as good Mr. Francis Miller said a few hours before his death, in February last, as I wrote to the opposer, I have cause to thank him for opposing Dr. Crisp's sermons in the pulpit; for if he had not so done, I had never looked into them; but since I find much comfort in them; which makes me quote what a very worthy minister and I discoursed about the reprinting Dr. Crisp's sermons: he came to me and said, "He heard I was about promoting the printing them:" I said, "Well:" he said, "I must intreat you to stop it if you can:" I asked him, why? he said "Because he heard a person of note would answer it, and it would cause great disputes; though for my own part (saith he) I am clear of your father's judgment in the matter of free grace, and God's laying our sins on Christ, yet this will beget strife and heats." To which I made this answer: "If the doctrines were true, it should not be concealed; if men will quarrel, it is but what our Lord Jesus said he came for, 'not to send peace, but a sword; three against two, and two against three in a family;' that is, in point of receiving the truths of the gospel. And I was clear of opinion, that truth would grow more bright by opposition; for though peace be good, yet truth is better." Therefore that which he urged for an argument, "Because though it was truth, yet the letting it sleep would prevent the raising a dust about it:" I told him, that was rather an argument to me why it should be printed; and accordingly I find both true, both what he said of that gentleman's opposing and calumniating it, and of the truth's getting ground in many men's hearts on that occasion; many reading the book, which otherwise they would never have done; and others, as well as myself, searching the deeper in the well of free clear gospel salvation, upon occasion thereof.

But to return to further testimony of Christ's being made sin, it is said, verse 22, "And Aaron blessed them, and came down from offering the sin-offering:" it is, He came down from offering the *sin*. This is the way for poor souls to be blessed by faith, to see Jesus come down from the cross, having offered the

sin of the people, having offered himself for our sin, and thus having by himself purged our sins, he sat down on the right hand of the Majesty on high." This is the effect of his being made sin for us, as of Aaron's offering for the sins of the people; for it is said thereupon, "the glory of the Lord appeared to the people;" as much as to say, When Christ our sin offered himself as our sin, or sin-offering, then God is satisfied, then all iniquity is done away; then God is pleased, then he cries, "This is my beloved Son in whom I am well pleased;" then he saith, "I will rest in my love, and rejoice over her with singing." Then he puts on his beautiful robes of love, joy, and delight, and comes forth to his people, and saith, When he hath feasted, together with his poor prodigal son, on the best fatted calf, Christ made sin for us, and righteousness to us; when he hath found this ransom for the soul, his Son's blood; when he hath put on the sinner this best robe, his Son's righteousness, then he saith to his elder Son, even to Jesus himself, "All I have is thine; it is meet that we should be merry, for this my son was dead, and is alive," by thy being made sin for him; "he was lost, and is found," in thy righteousness. Upon this account it is, that "the glory of the Lord appeared to the people," which concludes the ninth of Leviticus; upon which comes in the dreadful story in the next chapter, which I shall a little glance upon, because, though it do not prove Christ to be made sin for us, yet it shews what they may expect, though most seemingly devout, who offer strange fire to the Lord, their own righteousness, instead of Christ made sin for them. It is said, "Nadab and Abihu put fire in their censers, and incense thereon, and offered strange fire before the Lord, which he commanded them not." A sad caution to those that join their own services to Christ's righteousness, for acceptance with God. Many a good man, in his mistaken zeal, puts a great deal of incense into his censer, makes many a good petition, but that which God looks at is the fire: is that holy? Is it from a true heart sanctified by faith in Jesus, inflamed with the spirit of Jesus? Is it fire from that holy altar, the Lord Jesus? Do we present all our petitions only as we look upon Jesus, our righteousness, and ourselves to be accepted in him? If it be any other fire that our incense burns with, if it be the culinary fire of our pretended piety, and

if with a squint-eye we look to that, if we put but a spark of fire to join with Christ, "we may lie down in the sparks of our kindling in sorrow," Isa. l. 11. This little leaven leavens the whole lump. We must have a care it be not the fire of the concurrence of our sanctification, lest God say, It is fire that I commanded not, and there come forth fire from the holy, jealous God, and devour us; for he "is a consuming fire," and "will not give his glory to another," or suffer us to come to him in the name or fire of our own righteousness, but with the pure flame of love, which many waters cannot quench, with that fire which he himself, by his love in Christ, enkindles in the soul.

So I come to verse 16; "And Moses diligently sought the goat of the sin-offering:" "In seeking he sought the goat the sin," so runs the Hebrew for our consolation, that our Jesus made a curse, was also our sin.

Moses being angry with Aaron's sons that had not offered strange fire, he saith, "Wherefore have ye not eaten the sin-offering?" in Hebrew, the *sin;* why have you not, in this day of your calamity, by the sudden stroke of your brethren from the Lord, fed on the Lord Jesus by faith, as him that was made sin for you? What do ye mean? Can you think to expiate your daily sins by any thing but by Christ made sin for you? Or will you, because of the mourning that is on you, forbear to feed on Jesus for your comfort? Thus we see still the sin-offering is called the sin; and this sin, that is, Jesus made sin, must be fed on by faith, let our troubles be never so great.

"For it is most holy," saith Moses. What! sin, and most holy! What! Jesus made sin, and yet most holy! Yes; let God be true, though every man that believes him not, would make him a liar. Jesus Christ, the righteous, the eternal Son of God, made man, and made sin, was, is, and will be, from everlasting to everlasting, most holy, harmless, pure, and spotless, even when he was upon the tree, made sin, and bare the sins of many. If all the sins of the world, not only of the elect that were laid on him, but of the non-elect or reprobate, and of all the fallen angels, the devils, if they also had been laid on his most holy body and soul, in the hypostatical or substantial union of the humanity to the eternal Word, the Son of God; all these sins could not defile, stain, or spot the pure nature of the Lord Jesus, no, not so much as spot his humanity, it being so

united to the Deity. A small resemblance whereof, may a little illustrate it to our understanding, though it come short of the thing itself, as every thing of man's reasoning comes short of the glorious mystery of God in our nature; but seeing all that is to be known by us of God, is conveyed to us according to our capacity of receiving, not God's incomprehensibleness in discovering, therefore I would set off this great thing of Christ's being made sin for us, and yet being most holy, by a refiner of gold and silver, with his fire. Now suppose a man should come into a refiner's cellar or melting house, and see a vast fire of two or three load of charcoal, all in a glowing heat, and in the midst of it a great cauldron or pot, holding some tons of gold, and this gold all boiling in the midst of this fire; and suppose this refiner takes one drop of the poison of asps, and casts it into the midst of this fire; and suppose this poison is not totally burnt up, or dissolved into air before it touches the gold; will any reasonable man think that the fire or the gold is ever the worse, or that it is at all polluted by this drop of poison cast into it? Sure I am, the poison of the asps is immediately lost in this vast fire, and it is not conceivable that the fire or gold is in the least corrupted by it: much less is the human nature of our Lord Jesus, which may be compared to the fire, or his divine nature, the gold, any ways polluted, defiled, or corrupted by his being made sin for us; that is, by having them laid on him, and by his taking them away; though we cannot touch pitch, but we shall be defiled, yet the blessed Jesus, though he was made sin, it was impossible he should be defiled. But as Moses said of the sin which Aaron and his sons should have eaten, even in the day of their greatest sorrow; "It is (so he is) most holy." This 17th verse gives a blessed proof, not only of the thing that Christ was made sin, by the offering being called sin, but an account for what end he was made sin, that is, to bear their sin, in that great word, "God hath given it (the sin-offering or sin) to you to bear the iniquity of the congregation, to make atonement for them before the Lord. This is the end why the goat was made sin, that the sins of the people might be borne by the priest, and expiated before the Lord. Mark, the goat is called sin, and the priest by eating of it, appearing before the Lord, as having eaten up and devoured their sin; now he "bears their iniquity, and makes atonement before the

Lord." He doth not say, he bears their sin before the Lord; no, that was devoured, destroyed by the priest, by Jesus, in his body on the tree; and having so done, he bears their iniquity, the offence of their sin, the fault and guilt of their sin, and expiates it before the Lord; thereupon cries out upon the cross, to the everlasting comfort of all that look believingly upon him there, as to our brazen serpent, to cure us of all stings; I say, there this high priest, upon his having been made our sin, and borne and expiated our iniquity on the cross, he cries out *tetelestai*, " It is finished:" and thus he made an end of sin.

Verse 19, Aaron answers Moses, and saith, " Behold, this day have they offered their sin-offering (their sin): and, had I eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?" The words are in Hebrew, " Had I eaten the sin, should it be well?" So that the Jews, for ought I see, knew no other word for the sin-offering, but to call it the sin: a manifest sign that they looked upon their sin to be in that which they offered to the Lord for sin; and seeing God calls it all along the sin; and Aaron, when he should have eaten his part of the sin-offering, he saying, " Had I eaten the sin." Hence it appears nothing can be more plain and clear, than that they looked upon their very sin to be in the offering, and done away by the offering, as every true believer looks upon his sin, as laid by God on Christ, and done away by Christ.

As for Aaron's question, it may be with many a great question; " Had it been well, had I eaten the sin to-day, seeing such things have befallen me?" as the surprising death of his two sons, Nadab and Abihu. It is said of Moses, " when he heard, he was content:" the word in Hebrew is, " it seemed well:" so that in effect the question is, as if one should say under the gospel, Is it fit for me immediately to act faith in the Lord Jesus, when I am under dismal strokes of God's laying his hand on my family? May I then lift up my head with joy, by acting faith afresh on the Lord Jesus? Or may I receive the Lord's supper, when God is afflicting my family sorely? The answer of Moses seems to give an allowance to Aaron to forbear, but I conceive it is rather a permission, by reason of Aaron's infirmity, than an approbation of his forbearance, in that it is said, " Moses was content," or seemed satisfied with his excuse; for doubtless, in all our afflictions, the best relief is to look

immediately to Jesus, and say, " Though he slay me, yet will I trust in him;" and with David, " Why art thou cast down? trust thou in God." " God is a present help in trouble." Whereas the forbearance of running immediately to Jesus for refuge, when under any heavy stroke of God, is the way to make the breach between God and the soul wider; it is like keeping the wound open, which exposes it to rankle and fester, but flying presently by faith to Jesus, is as pouring balsam and wine on the soul to wash the wound that it may be bound up. To do otherwise, *viz.* to say, I may not flee immediately to Christ for help, is to countenance a kind of pharisaical religion; to join somewhat with Christ, or somewhat before Christ; it is like the Jews seeking righteousness, as if it were by the works of the law; come, say some, and humble yourselves, pour out floods of tears, wash your wounded soul in penitential tears, and when you have so done, then come to the blood of Jesus to perfect the cure; but be sure you do not venture to apply Christ till your heart is softened, and made tender, and fit for him. No, say I, look to Jesus, " who is exalted to give repentance," and then through faith in him, if thou canst obtain so much grace of him, pour out rivers of tears before him for sin and unworthiness; but do not set the cart to draw the horse, thy repentance to draw Jesus to thee, but look to Jesus, cry to Jesus to draw forth thy repentance; say, " Draw me, and I will run after thee," in all holy ways of love and obedience.

The next proof is in chap xii. ver. 6 and 8; as for the 11th chapter, it is wholly of clean and unclean meats, in which this is to be noted, that whoever touched an unclean thing, was to be unclean until the evening: that is to say, till the evening sacrifice, our Lord Jesus in type, was offered up, and then they were to be clean; which by a plain implication, sheweth, that then under the law they were to look on the lamb, the evening sacrifice to be the Lamb of God that took away the sins of the world, and in particular did then take away their sins. So that sin must be laid on Christ, or else how could the unclean be clean in the evening, when the sacrifice was offered? But I go on to plain scripture, where the sin-offering, Christ our passover, is called sin. Lev. xii. 6, it is said, " the woman that brings forth a son or a daughter, shall bring a young pigeon, or turtle dove for a sin-offering;" which is an argument to prove original sin,

that in sin we were conceived, and in iniquity brought forth; though this point does not go down very glib with those that boggle at Christ's being made sin for us, and righteousness to us. But how shall this good woman, that in holy wedlock hath brought forth a son in her defilement, be cleansed? why, she must bring a sin-offering, or a dove made sin, and called sin. What a strange thing is this? what! is it sin for a woman to bring forth a son? this will startle an Arminian that scruples at owning our sinning in Adam, and falling with him. But let men quarrel at God's ways and word, as he will give them leave; the case is clear, God would not have appointed the woman to bring a sin-offering at the birth of a child, if there were not sin in the case: God will not make a mockery of his own ordinance, or of his Son's blood, held out in the offering, the young dove a sin; to appoint this, if she had not brought forth her child in sin. Now for this sin, her way to be cleansed, is to bring a turtle or dove for a sin-offering, say we; for sin, saith God. So that this turtle or dove, when once it becomes to be a type of Christ made sin for us, it is called sin by God, who knows best what names to give to things. Adam in innocency knew how to give names to all the creatures, he probably knowing exactly all their natures; much more doth the infinitely all knowing God know how to call a dove sin; when it hath typically the sin of the birth of the child upon it, and consequently how to call Christ sin, when all the sins of the elect are laid upon him: when they have fallen foul on him, as Doeg did on the priests, when he slew them by Saul's command, as Christ was slain by the Father's, "it having pleased the Father to bruise him;" which he could never have done, had he not been made sin for us. Now, saith Christ, "this commandment have I received of my Father, to lay down my life for the sheep." But though the command was God's, the obedience was Christ's; yet it was sin was the Doeg that fell on him, and slew him: it was sin made him "sweat great drops of blood;" it was sin made him cry out, "my soul is exceedingly troubled," &c. So our dear Lord Jesus, this innocent dove, was made sin for every one of his elect, for their being born in sin.

This is confirmed in verse 8, "If she be not able to bring a lamb, she shall bring two turtles, or two young pigeons, the one for the burnt-offering, the other for the sin-offering, and the

priest shall expiate over her, and she shall be clean." The word for sin-offering is only sin: she shall bring a dove to be sin for her: and the priest offering this dove, he makes an atonement for her by it, or he expiates over her, he does away her sin by it, and she becomes clean. O, how rich is the grace of God in Jesus Christ, who was manifested to take away our sins! John iii. 5; not only to bear the punishment, as some say, or the guilt, as others, but entirely to take them away, to cast them into the midst of the sea. Let men shuffle as they please, Christ hath done the work God gave him to do; he was manifested to take away sin," the very sin; I say, all the very real sins of his people: and it is a boldness, a daring of God, as if he did not know how to express his mind, and declare the truth of things, for any to say, that Christ did not fully, actually, entirely take away sin, seeing he was manifested, or appeared for that end. Was the woman clean, by the dove made sin? And is not every believer clean by the Lord Christ's being made sin for them, and washing them from their sins in his blood? Rev. i. 6.

We come next to chapter xiv. 12, the whole thirteenth chapter being spent about discovering the leprosy, the fourteenth gives an account of the healing of it, and what shall be offered to the Lord for cleansing it: he begins with two birds, verse 4, and cedar, and scarlet, and hyssop; wherein Christ is set forth as made sin for us: though these birds be not called a sin-offering, yet if they cleanse the leper, it must be upon such an account. These two birds, one killed, the other let loose bebloodied in the dead bird's blood, setting forth the death and resurrection of our Lord Jesus, delivered for our offences, and risen again for our justification, entering into the holy place by his own blood. Now I would ask a Socinian, or any that deny Christ's blood, that is to say, his righteousness to be the matter of a believer's justification, and of his cleansing too, was it the leper's being shut up? Was it his fasting, his mourning, his humiliation? Was it his washing in water, and shaving himself? Was it his presenting himself to God? or was it the blood of the slain bird, in which the living bird was dipt, representing the blood of Jesus Christ that cleanseth us from all sin, that cleansed the leper? or, to proceed upon verse 12, where the he-lamb must be brought for a trespass-offering, which fully again reaches my point; that trespass-offering being called, as before, but only

asham, trespass, this lamb was made the leper's trespass, and offered to God to take away the trespass of the leper. Therefore I ask again, what did make this leper clean from his leprous trespass? Was it the leper's obedience to God's commands? or was it the blood of the trespass-offering? Not but that holy obedience flows from, and must always accompany faith in the Lord Jesus, though it may not come in for a share in cleansing of us. But that which was the matter of his cleansing, is expressed in verse 14, "And the priest shall take of the blood of the trespass-offering, (in Hebrew, for our comfort, it is the blood of the trespass; Christ is there called our trespass) and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb and great toe," &c. And verse 17, the oil is to be put on "the right ear, right thumb, and right toe, upon the blood of the trespass-offering:" the word is *asham*, the trespass; here is a blessed lesson from this oil being put upon the blood of the trespass.

First: The he-lamb is the trespass, the *asham* for the leper. Next, the blood of this lamb, is the blood of the trespass, or *asham:* then for cleansing the leper, this blood must be put on the ear, hand, foot: this is no other than the blood of Christ sprinkling the unclean, but yet called the blood of the *asham*, or fault, or trespass, signifying that Christ was made our trespass; and after all, there must be the holy oil put upon this blood, on the ear, hand, foot, doubtless this signifying, that the blood of Christ our sin, or sin-offering, is imputed to us for justification, he thereby washing us from our sins in his blood: then comes the holy anointing oil, the blessed spirit of God, and is put upon this blood; that is to say, he is poured out for sanctification on all that are sprinkled with the blood of Jesus: but this blood at first justifies, or at least, this is first in the order of nature, by Christ's being made sin for us, and then appears upon this, the sanctifying the poor leprous sinner, by the Holy Spirit being given to him, signified by the putting the holy oil upon the blood.

When all this is done, then in verse 19, "the priest shall offer the sin;" that is to say, the beast that was to be slain, and offered for a sin-offering: this, I say, is by God here called sin; and by this slain sin it is said, "he shall make an atonement, or he shall expiate over the cleansed, from his uncleanness."

In verse 20, the Lord condescends to the poor man, and saith, "if he be poor, he shall take one lamb for a trespass-offering;" it is for a trespass: the lamb Christ becomes the trespass, the *asham*.

And verse 22, "there shall be one turtle, or young pigeon," a Jonah, an innocent dove, "and this shall be a sin-offering;" in plain English it is a sin. Now the dove is so become a sin-offering, as it is called sin, *chattath*.

Verse 24, "And the priest shall take the lamb of the trespass-offering;" or rather, the lamb the trespass: Christ made an *asham* for us, Isaiah liii. 70, "and wave them a wave-offering."

And verse 25, "he shall kill the lamb of the trespass-offering:" it is plainly, he shall kill the lamb the trespass; *et jugulabit agnum delictum:* in Hebrew, *ve*, and, *shachat*, he shall kill, *eth*, the, *cebes*, lamb, *ha-asham*, the trespass. And moreover it is said, "the priest shall take of the blood of the trespass;" that is, of Christ made our trespass, "and put it on the ear, hand, foot."

And verse 28, the Lord delights, as it were, in repeating this over and over, because it refers to Christ, in whom he was well pleased, and saith in this verse again, as verse 17, "he shall put the oil upon the ear, hand, toe, of the cleansed leper, upon the blood of the trespass." God will have us be sure not to forget this, that there is no sanctification, but where the blood for justification and cleansing from sin, is first imputed, as this oil was to be put upon the blood, which was first put upon the ear, hand, and toe; and this blood still is called the blood of the trespass.

In verse 31, the Jonah, or young pigeon, is to be offered for a sin-offering, which is again called sin only, to point to Christ made sin for us.

In chapter xv. 15, there is an account how a man that is unclean by a running issue, shall be cleansed; the priest shall take a young pigeon," or the son of a pigeon, or Jonah, "and offer it for a sin-offering:" the word is, for a sin; shewing, if the unclean man will be clean, or have his sin taken away, which was the cause of his uncleanness; that offering that was to be offered for him, was to be made sin for him, and so the dove was made, and when offered, is called sin. So for every woman, for her natural uncleanness, which is there treated of; she must

bring " two turtles, or two young pigeons; and the priest shall offer the one for a sin-offering, and the other for a burnt-offering." The word is in verse 30, he shall offer one a sin, *ha-echad*, the one, *chattath*, a sin. So that though the woman had only what was natural to her, yet that being under the ceremonial law reckoned her uncleanness, and no uncleanness being without sin, as the root of it, she must offer for her sin; and that poor pigeon which she offers, is called sin, and was typically sin for her, before she could be clean from sin, and all to excite us, that for our infirmities of nature, for every idle word, vain thought in our sleep, we ought every night and morning to be looking to Jesus made sin for us, and humble ourselves in dust and ashes before the Lord, for the sin of our nature, for the first risings or motions of sin that can no way be expiated but by the blood of him who was made sin for us, which every day with fresh faith we ought to be applying to Jesus for, together with sincere, deep humiliation and repentance. Oh! and who, that looks to this Jesus, looking on him, as he did on Peter, after his sin, but must be running to some corner, and fall on his knees and face, wailing and repenting, that he wretched vile creature should sin against God, so as nothing can cleanse him but the precious blood of Jesus made sin, which he looks up to him for, that his conscience may be sprinkled from all his impurity and sin: Lev. xvi. and so I come to the great and glorious type of the Lord Jesus. And here we may stand with amazement and wonder at this great sight; here let us hear the blessed cry of the Spirit of God in Cant. iii. 11, " Go forth, O ye daughters of Sion, and behold king Solomon (our Jesus) with the crown wherewith his mother crowned him in the day of his espousals;" in the day when he espoused our nature, and took flesh; when he was crowned with this crown of glorious tidings from heaven, upon his fulfilling the Father's will of suffering for sinners, of being made sin for them: " this is my beloved Son in whom I am well pleased." O let us look to him in this sixteenth chapter, and say, of this kid of the goats, let loose alive, as the spouse doth of her beloved, the Lord Jesus, Cant. ii. 9, " My beloved is like a roe, or a young hart; behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice." So doth he in this type of the kid of the goats shew himself to every believer, that he was made sin for him.

But before we contemplate Jesus in the type of the goat, we must see him in another type, that ordinary one of a bullock made sin for Aaron. The Lord acquaints Aaron that he must not come at all times into the holy place within the veil, that he die not; " but (saith God) I will appear in the cloud upon the mercy-seat, then shall Aaron come into the holy, with a young bullock for a sin-offering," verse 31, *le-chattath*, for a sin: the bullock now is made and called sin. So Christ entered not without blood, " We having therefore boldness to enter into the holy of holies by the blood of Jesus," Heb. x. 19; but it is by the blood made sin, as the type the bullock was made sin, before Aaron could enter in.

Then the priest must take of the congregation, " two kids of the goats for a sin-offering," *le-chattath* for a sin. The kids must be sin, or the sin of the people must remain on them, verse 5.

" And (the priest) Aaron shall offer his bullock of the sin-offering," verse 6. It is, " He shall offer the bullock the sin, which (is) for himself:" a plain, clear, glorious word, to prove how Christ was made sin for us, viz. as Aaron's sin was really transferred on the bullock typically, or else Aaron had died for his sin, when he went into the holy place, so were the sins of all the elect of God, true priests to God, they were laid on Christ, the bullock made sin for us, and by him transacted and done away, or else there would never be entrance for any elect one, into the most holy place not made with hands.

Now we come to the two goats, the most lively type of Christ's bearing our sins, in all this economy of the ceremonial law. And first, " Aaron must cast lots upon the two goats, one lot for the Lord, another lot for the scape-goat." This may have some indigitation or pointing to the soldiers casting lots upon the seamless coat of our Lord Jesus, being not willing to rend it; but looks principally to the lot for the inheritance of the children of Israel. So the Lord Jesus is our portion and lot, Psalm xvi. 5, " The Lord is the portion of mine inheritance, thou maintainest my lot: the lines are fallen to me in a goodly place." So that as the lot by which the line went out, measured each man's inheritance in Canaan, so he calls the Lord his lot, and his inheritance.

Now this lot being cast on the goats, was to direct which of

them should be slain, they being both but one sin-offering, as Christ God-man, and as Christ slain and risen again, is but one person, and one offering to God.

" And Aaron shall bring the goat upon which the Lord's lot fell, and offer him a sin," verse 9, which we call for a sin-offering; it is no more but he shall offer him a sin: nothing more clearly signifying Christ made sin. And if we look critically into the word, for offering, it is not the strict word usually used for offering, as in verse 6, *hicrib*, which signifies, he shall bring nigh: there it is said, " Aaron shall offer his bullock;" Aaron, *hicrib*, Aaron shall bring nigh the bullock: it is not that proper word for offering which is made use of here, in verse 9, for offering the goat a sin-offering for the people, it is not *hicrib*, but *yasah*, which strictly signifies, to do, or to make, Aaron *yasah*, shall make it, *chattath*, a sin; that is, Aaron shall make it a sin, which we translate, " he shall offer it for a sin-offering." O, let us adore the rich fulness of the scripture, and particularly that in this verse, that Aaron, in his offering the goat for the sin of the people, should have it said of him, that he made it sin, to point us directly to Christ made sin for us; and it would have done well, if our translators had in the margins set down the express words of the text; but a common understanding that can read the Hebrew, may find that this is so, and thereby the truth illustrated, that Christ was really made sin for us; " But the goat on which the lot fell to be the scape goat, shall be presented alive before the Lord, to make an atonement with him, to let him go for a scape goat into the wilderness." We shall see in verse 27, to what end this is, viz. " And Aaron shall lay both his hands upon the head of the scape goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send (him) away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities." And now let iniquity stop her mouth; now let all Socinianizing quarrellers at Christ's bearing and utterly doing away the sins of his people, be for ever silent: here is the marrow and fatness of the gospel; here is the milk and honey, the wine well refined, the pure streams of divine love flowing from the heart of the Father, for the everlasting consolation of poor sinners that flee

for refuge to this hope set before them, even to the Lord Jesus, made of God sin for us, made the true scape goat, on whom God laid his hands, when " the Lord laid on him the iniquities of us all," who becomes the scape goat, carrying our sins into the grave, that wilderness, and land of forgetfulness.

Let us consider the words particularly in the 10th, and 21st, and 22d verses, how they refer to our Lord Jesus, that so we, on whom the light hath shined more clearly in the gospel, than the Jews under the law, may evince to ourselves, we are saved, even as they; we by the substance revealed in the gospel, they by the same substance veiled under these shadows in the law. But as the matter is stated, by some Socinianizing gentlemen, who fleer, nay, mock at lolling on Christ, we shall have less gospel under the warm beams of the sun of righteousness in the gospel, than they had under their types; for, by some men's good will, Christ shall be only an example to believers for piety, and by others he shall not be reckoned the only full complete doer away of our iniquities, but that he died to purchase that our faith and repentance should save us; or he is so our righteousness, as we shall be saved by him, if we walk in all holiness, and continue all our days to believe in him, and so finish our lives, and put in these good works for a concurrence to some order or share in our justification, making so many ifs and so's; so our righteousness, if we do so, and continue to do so, and end our lives doing so; as if true believers stood upon their own legs, and might finally fall away, and from Christ's sheep, turn to be swine, and so mangling the gospel, as if the sins of believers might be once laid upon Christ, and afterwards taken off again; or else Christ bare them away in vain, or in part, bearing those that we have repented of, and not bearing other sins that are to follow; to destroy which puddle and puzzle, here our Lord Jesus is set out by the goat bearing on him all their iniquities. And first, he is called a goat; so Christ was made a curse for us: then it is said, " on whom the lot fell:" God chose him from among the people, as it were, by lot; not a great prince, as David, and Solomon, or Cyrus, but a mean man, the supposed son of a carpenter; God took him out of the common lump of mankind: it is said, " the lot fell," or ascended upon him, or went up upon him: God, by casting this lot upon him, by making him to be the man, the mediator,

made him " so much higher, as he obtained a more excellent ministry;" he was advanced in his ministry by it, though depressed in his suffering: he was to be presented or statuted, he was appointed by statute to stand before the Lord alive. So the Lord Jesus, it was before determined and statuted by God, that he should be the " new and living sacrifice, to make an atonement with him." The words are, *le-capper*, to expiate, *yal aiu*, upon him; the sins of the true Israel being expiated upon Jesus, by being laid upon him.

" To let him go:" the words are, to send him, *le shallach otho*, for the sending him. So Christ was sent of the Father, " I came to do the will of him that sent me," John iv. 3. " For a scape goat:" the word is made on purpose for this occasion, *yazazel*, from *yez*, a goat, and *azal*, he went; or, a wandering goat. We erred and strayed in sin, and Christ to expiate sin, is called this wandering goat, who came from his eternal home with God, above the heavens, to go up and down, doing good on earth; nay, is said to go into the wilderness to pray, nay, was led of the devil into the wilderness. Thus our blessed Jesus was a wandering scape goat, but especially when he went into that dismal wilderness of his agony, and lastly of the grave.

Ver. 12. " Aaron shall lay both his hands on the head of the live goat." This laying is significant, *samach*, he shall place them stably, he shall fix them: God did not lay his hands lightly on the Lord Jesus, when it pleased the Lord to bruise him. " Day and night thine hand was heavy upon him," saith David, in the name of Christ, Psalm xxxii. 4. This was upon the head, though Satan could but bruise his heel, yet the Lord, in laying on him the iniquities of us all, did not only suffer a crown of sharp pricking thorns to be put upon his head, but appointed that they should smite him on the head; so that he having all the sins of his elect on him, might well cry out, " Mine iniquities are gone over mine head, they are a burden too heavy for me;" which made him cry out, " If it be possible, let this cup pass from me; but not my will, but thine be done."

" And shall confess over him all the iniquities of the children of Israel." Here is the meaning of laying his hands on the head; it was the laying their sins on his head, which sins or iniquities are by the priest confessed over this goat; signifying, that when we come to Jesus for pardon, we should look for our

sins no where but as upon the head of Jesus, and there make acknowledgment and confession, as seeing them laid on Christ, and by looking to him, beg to obtain of God the fulfilling that word, " They shall look to him whom they have pierced, and mourn:" he does not say, as some pharisaical doctors, you must mourn and weep, and get your heart contrite, broken, melted for sin, and then look to Christ for the pardon of your sins; but first lay your hands on Christ, as the priest did on the goat, and then confess your sins; first look to Christ, as pierced for your sins, and then mourn; as for mourning before faith, it may be Judas's way, not Paul's or Peter's. Christ's look of love melted Peter's heart, and Christ's blessed appearance to Paul, when outrageously persecuting the saints, this set him a praying; they did not convert themselves, as some would have us.

" And all their transgressions, in all their sins, putting them on the head of the goat." This is like that blessed name of God, " forgiving iniquity, transgression, and sin:" here are the same three words in this verse, " He shall confess all their iniquities, and all their transgressions, in all their sins." O the riches of the grace of God! first in Exodus to shew that he forgives them, and here to shew how he forgives them: that he doth it, is because it is his name, it is for his own name's sake, " to the praise of the glory of his grace;" and hear how he doth it, " putting them on the head of the goat," laying them upon the Lord Jesus, as he did with a vengeance (to speak with reverence) when he caused them so to fall foul on him, as they made him sore amazed, and to cry out, " My God, my God, why hast thou forsaken me!"

It is worthy our consideration to compare this expression with that in Exodus, for doing away of sin: here it is said, " putting them on the head of the goat:" the word is *nathan*, he shall give them; they are given to Christ to bear, as Christ said of the persons of believers, " of those thou hast given me to save, I have lost none." So it may be said of the sins of believers, of those thou hast given me to bear away, I have left none behind. iniquity, transgression and sin, yea, all their iniquities, all their transgressions, all their sins were given to Christ to make an end of sin. This may fortify against a scruple; if sin had only been put or placed on Christ, and not absolutely given to Christ to manage them, dispose them, destroy them as he could, by

making satisfaction for them with his blood, a poor soul might scruple, and say, my sins were put (it may be) on Christ, but nad Christ any authority to contest against them, and to destroy them? Yes: here that objection is answered, they were given on the head of the goat. God gave the sins of believers up to Jesus Christ, that he and they might have a contest; and being so given, irreparably, never to be taken away from Christ, but as he did do them away, then he by death got the victory over him that had the power of death, that is, the devil; and by this death carried them away into the land of forgetfulness, never to be remembered any more, which the expression in Exodus confirms; for there in chap. 34, it is said, "forgiving iniquity, transgression, and sin:" the word for forgiving, is, *nose*, bearing away. God forgives by Christ's bearing them away, when they are given upon the head of him, the scape goat, for this purpose. Hence we may argue boldly against all that look a squint upon the great and glorious point of the sins of believers being laid upon Christ, that here is heaped measure, pressed down, and running over; here is no mincing, or halving, or distinguishing of the virtue of this grand assertion, "the Lord laid on him the iniquities of us all." No saying that Christ bare the blame, or Christ bare the shame, or Christ bare the guilt, or Christ bare them conditionally, if we continue to believe to the end of our life, not a shred of this minced meat, not a rag of the believer's righteousness comes in for a snack in this work: it is Christ alone is "the Lord our righteousness," there was given to him to bear iniquities, and all the iniquities of the children of Israel, yea, transgressions, and all their transgressions, together with their sins, and all their sins. Avaunt, away now, flee as the misty morning before the midsummer sun of righteousness, all ye pharisaical ones, that would have a righteousness of your own to stand in before God, seeing "he was made sin for us, that we may be made the righteousness of God in him;" which the Lord grant every member of the Lord Jesus to be clear in the belief of, that so they may not walk in clouds and darkness: for the obtaining of which clear-sightedness, the only, or chief way under God is, to wait on the Lord, to buy of him the eye-salve of the holy anointing of the Spirit, thereby to behold as in a glass, in the divine word, both in the typical, and unveiled gospel, the mind of God concerning the same.

To proceed: it is said in this 21st verse of Leviticus xvi. "Aaron shall send him away (the goat) by the hand of a fit man, into the wilderness." The words are, by the hand of a man of opportunity, well translated a fit man. The question is, who is this opportune man, by whose hand the goat, with all their sins on him, was sent away into the wilderness? it is no other than Christ himself, who, though sent of the Father, yet came voluntarily; yea, who laid down his life of himself, who loved us, and gave himself for us; who is priest, sacrifice, and altar; this was the fit man, the man of opportunity, who came in the fulness of time; then God sent his Son into the wilderness of this world, and then Christ gave himself into the wilderness of the grave to carry our sins to the land of forgetfulness.

That iniquities were laid on the goat, was evident in ver. 21. Now in ver. 22, it is said, "And the goat shall bear upon him all their iniquities, unto a land not inhabited; and he shall let go the goat in the wilderness." What can be plainer? What beam of the sun can more clearly discover a city upon a hill? suppose the city of refuge; then these words shew, that the very iniquities of the Israelites were borne away by the scape goat; and consequently the sins of believers by the Lord Jesus Christ: but men will quarrel, and deny that the sun shines, because the light of it hath put out their eyes; so the light of the gospel hath blinded many, that in seeing they may not see. But I would suppose, if some of the gentlemen of our days, some Grotian, or Socinian, or Arminian, should have come to a stout, lusty Israelite in those days, as he was beholding the scape goat led away, and should tell him, sir, you heard all the sins of Israel confessed, and you saw the priest put them on the goat, and you saw him sent away with all your sins upon him, and you think now you are quit from all your sins; you think that not only the punishment is laid on Christ, typified by the goat, but the very sins that you committed, are done away; you think, that whereas you told two or three lies the other day, that those very lies were laid on Christ, and now you are no liar; you drank a cup too much the other day, and was drunk, and you think your drunken bout was put upon Christ, and you committed many follies, and now you think Christ hath borne your follies too, and you are no drunkard, but Christ is the liar, the drunkard, and the like; but you are dreadfully mistaken, the goat did bear only the punish-

ment, or had the guilt of the fact laid on him; you are the liar still, you are the drunkard that you were then; the goat did not bear the sins, though God (for reasons I know not) saith he did bear the sins; the goat is not the liar and drunkard, you are the same still. I can but think what a rough answer this Israelite would make to his Socinian brother; I believe he would have no patience to answer him with words, but would bang him soundly first, and then tell him, you are a very saucy man to affront God to his face, and me to mine. What! say the goat has not borne away my sins, and God saith he has? now you are the liar. Will you say I am a drunkard and liar still, when God saith Christ hath washed me from my sins in his blood? Will you be so bold to call me a liar, when Christ saith, "thou art all fair, my love, there is no spot in thee?" Will you keep and retain upon David, Mary Magdalen, and Paul, the titles and epithets of murderer, adultress, and persecutor, when God saith, the name whereby he shall be called, is "Jehovah our righteousness?" and the church (that is, every individual member partaking of the whole) is called Christ? Will you teach God to give name to things? And will you call them sinners whom God calls saints in all the epistles of the apostles? and whereas it is objected, if David be not the murderer, then Christ is the murderer. I tell you, Christ bearing David's murder, was in God's account as the murderer, though not the murderer: he was the general head and representative of all the murderers and sinners in the world, whose sins he bore; but he was no more the actual murderer, or real murderer, than the surety is the actual or real debtor. But if you will not understand, I cannot help it; however, do not tell me my sins are not done away by the goat's going into the wilderness; for if you tell me so, you may tell Moses and Aaron, and all the congregation so; and instead of my banging you, you may be brought out before the whole congregation and stoned to death for affronting the holy God, and abusing the people of God, by saying, with your sham distinctions, that it is not the very sins of Israel that are laid on the goat, therefore take this banging for a warning, and proceed no farther; take this good cuff on your ear, and say you have been too civilly dealt with. But though an Israelite in those days might have been so rough, the true Israelites indeed of these days, when they hear such stuff, shall be accounted busy

bodies, and quarrellers, if they do but detect it, and compare it with evangelical doctrine delivered by sound, sincere, orthodox teachers; and yet there is none that love the Lord Jesus Christ made sin for us, but ought to be warm in the matter; and as God gives them ability and opportunity, they ought to bear their witness for the truth of the gospel.

To proceed: "he shall bear them to a land uninhabited:" Lev. xvi. 22, where is that? is it in *rerum natura?* is there any place now, where the sins of believers remain? Once they were in certain places, in the persons of the elect, and once again they were in another place, they were upon the tree; nay, they were upon Christ upon the tree; nay, if we may believe God more than certain distinguishers, they were in the body of Christ upon the tree, in his own holy body, and borne by his own holy self, for these are the true and faithful words of God, 1 Pet. ii. 24, "who his own self bare our sins in his own body on the tree." And where they are now, who can tell, but in the everlasting forgetfulness of God, or non-remembrance! who saith, "I will remember them no more." As for sins of believers unrepented of, and for which there hath not been any application to Christ for pardon, as they arise, grow, and remain upon the elect, there is no doubt, but there is the sense of the guilt thereof on the sinner himself, till he flee for refuge to the Lord Jesus, for the sense of the remission thereof in his own conscience. But for any to say, that the very sins of the elect were not borne by Christ on the cross, because the sense and burden of sin lies often heavy on the conscience of an elect person; is as if one should say, the surety hath not paid the debt of the principal debtor, when he hath lain in prison for it, and hath laid down upon the nail every farthing of the debt, and hath taken in the bond, and received a full discharge, because, it may be, seven years after the debtor comes to town, knows nothing of this payment, but hides himself, skulks about, is afraid of every one he meets, that he is a serjeant sent to arrest him; but when he meets his surety, (in the word by the Spirit) or some friend sent by his surety, (as the ministers of the gospel are) and this friend tells him he may shew his face abroad, his surety hath long since paid all, and taken a full discharge: if he believes this to be true, he goes boldly about his business again, with a joyful heart, yet humbling himself to his surety, and thanking him for

delivering him, and promising to serve him all his days for it. This is so clear among men, as nothing more; but so sophisticated by men of unsound principles, when it is discoursed of in the things of God, that men must be accounted licentious, if they lay hold on this grace, in those very terms made use of by God. Now it is rantism for a man to believe that Christ did once bear all the sins, not only that he the believer hath committed, and repented of, but those that he shall commit; whereas to believe that Christ bore only the sins that are repented of, is to make Christ but a Saviour in part, unless we would have him, as sins grow afresh, that he should suffer afresh: but the scripture saith, "by one offering he hath for ever perfected those that are sanctified." So that either Christ bare all the sins of believers, or none at all; and those that truly believe it for themselves, I dare warrant, there is not a man or woman of them, but is so far from making the belief of the pardon of future sins an encouragement to sin, that he abhors such a thought, with a God forbid, "that we should continue in sin, that grace may abound:" that is an old thread-bare objection of the devil and his agents, that hath long been damned by the apostle, and all his followers; not but that saints may have temptations to sin upon that account, but the grace of God which brings such salvation, teacheth them otherwise. So that I conclude this verse, that these sins carried into an unhabitable land by Christ, the true scape goat, are cast, as it were, into the depth of the sea, never to be remembered more by God; not but that the poor forgiven sinner will remember them all his days, upon occasions, with abhorrence; though I conceive he ought not to do it so as to deject him, but to raise up in him the higher valuation of the grace and goodness of God in Jesus Christ, and thereby to lay himself, as he is able, by the spirit and grace of God, under stronger ties and obligations to walk in all righteousness and holiness before the Lord, and among men all his days; yet still with all cheerfulness and thankfulness, saying continually, "what shall I render unto the Lord for all his benefits?" especially for this of his making Christ sin for me, who knew no sin: "I will take the cup of salvation, and praise the Lord:" and so let all the redeemed of the Lord say, to him that loved us, and washed us from our sins in his blood, be service and honour for ever.

The next place where the sin-offering is called sin (and consequently Christ is sin for us) is in verse 25, "And the fat of the sin-offering shall he burn upon the altar:" the word is, the fat of the sin. The offering is called sin, as Christ is called by the apostle; but more fully in verse 27, "the bullock for the sin-offering;" the word *for* is added: the words are, "the bullock the sin," or Christ made sin. And what must all this be, but only his bearing a sort of punishment for sin, and the sin still to remain on the sinner? This is to do and undo, or to make God to mock the sinner, to say, the bullock is the sin, when it is no such thing. This God will not take kindly at any man's hands, let his pious intention be never so devout, to make God a liar.

He goes on in verse 27, "And the goat for the sin-offering:" it is only, "And the goat the sin." This goat that was to be slain is called sin, in that the sins of the congregation were laid upon him. These are the testimonies of the blessed God, for the satisfying the consciences of all that look to Jesus with an eye of faith for salvation, that their sins, their very sins were laid on him; how else could that be true in verse 30, where it is said, "On that day (that is, when the scape goat had all their iniquities, transgressions, and sins laid on him) he shall make an atonement for you, to cleanse you, that ye may be clean from all your sins." Surely here is more than punishment borne away, here is all manner of obliquity, stain, filth, pollution, and every thing that defileth them, gone, quite gone, never to trouble their consciences more, if they were believers: by this offering they were to have no more conscience of sin, they were cleansed, so as to be clean, and clean from all their sins, if God may be believed. And are believers now in a worse state than they? Now that the glory of that dispensation is no glory, it being done away by the glory that is come, even the light of the glory of God in the face of Christ, who is come to bring in everlasting righteousness, and to make an end of sins, Dan ix. 24.

So I come to the conclusion of this glorious chapter, in verse 34, "This shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins:" the word is not so properly *for* all their sins, as *from* all their sins; *mic-col*, from all, *chattoth-am*, the sins of them. This was good gospel in those cloudy times, that when the sin-offering was offered, all their sins were upon it, and the beast became

sin. The people were cleansed and clean, and that from all their sins; their sins and their persons were for ever separated, they were free from all guilt and stain, from every spot and speck: Christ could say of them as he doth of his beloved spouse, looking upon them washed by him (not by themselves) in his blood; "Thou art all fair, my love, there is no spot in thee;" they being "freely justified by his grace, through the redemption that is in Jesus." But now, and ever since Pelagianism and Arianism hath had footing in the world, and nature must come in for a share with grace, there is a misty, musty, muddy divinity, (that hath obtained among some) that true believers, after they have obtained precious faith in Jesus, are chargeable for their sins; they are not absolutely and actually discharged of their sins: "For (saith one, as near as I could take it, 11th Aug. 1674,) some think we have paid all the debt by Jesus Christ, as our representative, this is a mistake," saith he: but such a mistake, say I, or rather such a truth, that if he be not under it, and that Christ hath not paid all the debt for him, he will have a hard task to clear himself at the last day, nay, an impossible one, if there remain but one proud thought for him to make payment for. Upon reflection of what is alleged of Christ made sin, I find, though I went a great way back, even to the Levitical law, where there is sufficient proof, yet there is much to be said if I go yet farther back, even to the first express sacrifice or offering that we read of, which is that of Cain compared with Abel, of which it is said in Gen. iv. "And in process of time it came to pass, Cain brought of the fruit of the ground, an offering to the Lord," *a minchah*, to the Lord; which is a proper word for meat-offering, and so used frequently. This he did in process of time, or at the end of days, which hints it might be an anniversary offering. "And Abel, he also brought of his firstlings, or first-born of his flock; and the Lord had respect unto Abel, and to his offering;" of which the apostle gives the reason, Heb. xi. "By faith (which must be in Jesus Christ, the promised seed of the woman,) Abel offered a more excellent sacrifice than Cain; but unto Cain and to his offering he had not respect:" upon which Cain was wroth; to which the Lord makes him a plain answer to my purpose, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Here, for the illustrating what

this is, to have sin lie at the door, we must take notice of the word we translate accepted, which is *seeth*, שאת which from *nasa*, to bear away; signifies, is borne away; as much as to say, If thou do well, it is borne away; if not, sin lies at the door. If thou do as Abel did, if thou offer thy offering in faith, for there was never doing well since the fall, without faith in the Lord Jesus, and never will, "for without faith it is impossible to please God;" without union to Jesus Christ by faith, and so making the tree good, the fruit cannot be good. If thus thou do well, shall it not be borne away, carried into a land of forgetfulness; but if thou dost not believe as Abel did, sin remains, it lies couching at the door, ready to catch thee by the throat, and devour thee as soon as ever thou goest out of doors, and thy soul is separate from thy body. I take this for a remarkable instance, which, by the Lord's help, upon good studying, with fervent prayer, might be well improved. Here we see the early days of the gospel give a glorious beam of light, where God is pleased to give but a touch of things. They offered for their sins, and where the offering was not in faith, there sin was not taken away, it was not borne away, it lay at the door. From which negation we may affirm by invincible consequence, that where the offering was in faith, as God testifies that Abel's was, there sin was done away, nay, it was borne away; then it must be borne by some person or thing, which was Christ in the offering typified, or held out to their faith, in the sacrifice or firstlings, as he is to ours in the sacrament of the Lord's supper; we still being saved even as they, though now more clearly.

I might step one step more backward, even to the original, to the root and first spring of the discovery of salvation by the Lord Jesus, though it be a very dark shadow of it, till it receive some light from the Spirit, comparing the second and third of Genesis with the two and twentieth of the Revelations; we find God caused to grow the tree of life in the midst of the garden, Gen. ii. 9; it is, *yetz*, the tree, *ha-chaiim*, of lives, *be-toch*, in the midst, *haggan*, of the garden; and the tree of knowledge of good and evil, they were both in the midst of the garden, so that they must grow very near one another. In the Revelation it is said, "In the midst of the street of the new Jerusalem was the tree of life," which no Christian doubts to be meant

of the Lord Jesus Christ in both places, especially comparing it with Rev. ii. " To him that overcomes, will I give to eat of the tree of life which is in the midst of the paradise of God." Now let us see what Adam did when he sinned; " they sewed fig-leaves," Gen. iii. 7, but that would not do, they found; then it is said, " they hid themselves from the face of the Lord God, amongst the trees of the garden; without doubt they could have no better place to hide in, than what those words, I humbly conceive, will bear, which we render " among the trees of the garden." The words are the same as in Gen. ii. 9, " God caused the tree of life to grow up in the midst of the garden," *yetz*, the tree, *ha-chaiim*, of lives, *be-toch*, in the midst, *hag-gan*, of the garden; and where they hid, it was, *be-toch yetz haggan*, in the midst of the tree of the garden; the tree of life was in the midst of the garden, and might well, from its name, a tree of lives, be called the tree of the garden: in the midst of the tree of the garden they hid: either they might climb up into the midst of the boughs to hide themselves, or God might cause the tree to grow hollow on one side, for them to creep into, alluding to Christ's opening his side for Thomas to put his hand in. Here, and here alone, Adam might think, in this tree of life was his safety: but we find he did not eat of it, for God kept him out of the garden afterward, " lest he should eat of it, and live for ever." God would prevent his living a natural life for ever, which he would have lived, it may seem, if he had eaten of that tree; therefore God drives him from it, after he had given him the blessed promise of salvation by the seed of the woman. But this, methinks, seems probable, that Adam knowing from God's own mouth, that that tree in the midst of the garden was the tree of life, and remembering that God had said, " in the day thou eatest, thou shalt surely die;" and finding himself guilty, he knew not whither better to fly to save himself from dying, than to that tree of life; and if he did so, as the words without any wresting may fairly bear, then we see what course he took to be rid of his sin, he runs with it into the tree of life, the Lord Jesus; and that to be sure is now the course we must take, to get into, and feed on that tree of life in the midst of the paradise of God, which bears fruit every month, nay, every day, or we are in a sad case, if we cannot every day, by faith in him, find our sins laid upon him, and so feed on him.

In the next place we come to Aaron's offering in Exod. xxix. 14, " The flesh of the bullock, &c. thou shalt burn, &c. it is a sin-offering," *chattath hu*, a sin it (is). Aaron's bullock now is called sin. This is the first time I can find that an offering is called sin; and it is the same word as is used upon Cain's not offering in faith. " If thou do not well, (that is, if thou do not offer in faith, as Abel did) sin, *chattath*, lieth at the door:" for Aaron's consecrating the bullock is made sin, and therefore here in verse 14, it is called sin; and in verse 36, it is more expressly said to be made sin: " And thou shalt offer every day a bullock (for) a sin-offering for atonement, and thou shalt cleanse the altar, when thou hast made atonement for it." These words are deep and tremendous in the original, but divinely evangelical, and comfortable to every true gospel priest that offers daily himself to God, in the name of the Lord Jesus made sin for us.

U-paz, And the bullock, *chattath*, a sin, *tayaseh*, thou shalt make, *lai-jom*, by the day, *yal*, for, *haccippurim*, the expiations, *ve chittetha*, and thou shalt sinnify, *yal*, upon, *ham-mizbeach*, the altar, *be-capperacha*, by thy expiating, *yalam*, upon it.

Here the bullock is made sin in so many words, though it is rendered, " thou shalt offer the bullock a sin-offering;" Exodus xxix. it is thou shalt make the bullock sin; but the more stupendous word is *chittetha*, thou shalt sinnify, or thou shalt agitate it as sin upon the altar; which we render by the effect of such agitating it as sin, " thou shalt cleanse the altar;" and it is most true, that the bullock being made sin, and agitated as sin upon the altar, doth cleanse the altar. Now that it may appear that this *chittetha* is agitating the sin, and not barely cleansing; or if it be cleansing, it is no otherwise so, than as it is the expiating of sin by agitating it; we may see the same word in the singular number in Gen. xxxix. 9, when Joseph was solicited to naughtiness, he saith, " how shall I do this great wickedness, and sin against God?" the word for sin, is *chattathi*, the same as in Exodus, *chittetha;* the one is, how shall I sin? the other is, thou shalt sin (it) or sinnify it, or agitate it as sin. From which results the blessed glorious gospel truth, that Jesus Christ was made sin by the Father, and not only so, but was offered as sin (the same as the bullock was) upon the cross, whereby he expiated all the sins of believers, or made atone-

ment for them, which the apostle calls, " making peace by the blood of his cross;" to which every true believer must flee every day by faith, or he can have no peace in his conscience.

The next proof is in Exodus xxx. 10, a great word it is: " And Aaron shall make an atonement upon the horns of it, once in a year, with the blood of the sin-offering of atonement." The words are, with the blood of the sin, and no more. The poor innocent beast was made sin, and now is called sin, and this sin hath blood to atone; even so our blessed Jesus by his blood made atonement, and yet his blood, though most holy in itself, and most holy as an offering: (so the blood in the text is called, " it is most holy," verse 10,) yet it is the blood of him that was made sin, and called sin for us.

I pass by Moses's prayer to God for Israel, upon their worshipping the calf, that God would forgive their sin, Exodus xxxii. 32, which is, bear it away; and hint upon it in the name of the Lord in Exodus xxxiv. 7; God's name is among other glorious parts of it, " forgiving iniquity, transgression, and sin." The word for forgiving, is *nose*, which is more properly bearing away, than forgiving; the word for forgive, is *salach*, 1 Kings viii. 30, Solomon prays, hear, and forgive; it is hear and *salachta*, do thou forgive; and in Lev. xix. 22, forgiving is from the word *nislach*, not *noseach;* but here God's name to forgive, is *nose*, bearing away sin, that is, by Jesus Christ alone. I do not urge this as a plain proof that our sins were laid on Christ, and by him borne away, but there is this force in the word, if God's name be bearing away of sin, then by consequence it must invincibly follow, if it be God's name to do so, then surely God's name is true, he doth do so, he doth bear away sin: and surely nobody will say, he doth bear away sin by any other of the three blessed persons in the Godhead than his Son, on whom the Lord " laid the iniquity of us all;" for which, to him be glory for ever.

Having thus shewed how sin is forgiven, by bearing it away, now I proceed to farther testimonies of the offering made sin, a type of Christ made sin for his people; the next I find is Lev. xxiii. 19, " ye shall sacrifice one kid of the goats for a sin-offering." It is in Hebrew, *seyir yizzim echad le-chattath*, a kid of the goats, one for a sin; that is, in the apostle Paul's language, Christ a curse, made sin; the word for ye shall offer, confirms

it: it is *yasithem*, ye shall make, *yasithem seyir yizzim echad le-chattath*, " ye shall make a kid of the goats, one for a sin." Thus we see the glory of the gospel in Leviticus. Next in Numbers vi. 11, 12, 13, 14, 16, we have pregnant instances, *viz.* the Nazarite was not to defile himself by coming nigh to a dead body; and if one died suddenly by the Nazarite, he was defiled; and must offer for his sin. This seems strange, that the Nazarite's being nigh to a man that falls down dead by him suddenly, should be the Nazarite's sin. How could the Nazarite help his companion if he fell down dead on a sudden? The ways of God are mysterious, and this seems to be a deep mystery, that one man should be charged with uncleanness, nay with sin, for another man's dying suddenly by him; and yet such is the holiness and purity of God, that he charged both sin and uncleanness on the Nazarite, if he was by a man that died suddenly; for it is said in ver. 11, " The priest shall offer the one turtle for a sin-offering, and the other for a burnt-offering; and make an atonement for him, for that he sinned by the dead." And ver. 9, " If a man die very suddenly by him, (the Nazarite) and he hath defiled the head of his consecration, then he shall shave his head, in the day of his cleansing." So that it is expressly said, he is defiled, and hath sinned, by being by when one dies on a sudden. How this should be, will puzzle an Arminian to be sure; who questions our sinning in Adam, and his sin in paradise imputed to us. The Nazarite might say with Cain, " am I my brother's keeper?" how could I keep him alive? But God might say, possibly, that contagion and infection by which the man died suddenly, some of it might come out from thee, or thou being defiled by his death, that defilement agitated in thy blood; and so thou sinnest actually. However it came to pass, so it is, that the Nazarite both sinned, and was defiled, if a man died suddenly by him. Now what must he do? he hath lost all the former days of his separation; and must offer a sin-offering, for that he sinned; and he must begin anew, and all to teach us that upon the least sin, (as we can scarce find a less than this) we must fly to the Lord Jesus; and present ourselves to God in him, for the cleansing the guilt from the conscience; and we must do it in his name, as made sin for us; as made that particular sin that we fly to God for pardon of. So the words shew us; we read it, " the priest shall offer one pigeon

for a sin-offering," the words are, *ve-yasah hac-cohen echad le-chattath*, and shall make the priest one for a sin. The priest was to make one of them to be sin, for the cleansing the Nazarite; and not only so, but the next verse, the 12th, saith, "he must bring a lamb of the first year for a trespass-offering, or guilt-offering." It is in Hebrew, for a guilt, or trespass, the same as Christ's soul was made, Isa. liii. 10, an offering for sin, an *asham*, a trespass, or guilt. So the Nazarite's lamb is brought, for the consecration of the days of his separation, it is an *asham*, a trespass for him, or trespass-offering: and in verse 14, "he shall offer an ewe-lamb of the first year without blemish, for a sin-offering;" *le-chattath*, for a sin. And verse 16, "and the priest shall bring them before the Lord; and shall offer his sin-offering," or his sin, *ve-yasah èth chattath-o*, and he shall make (it) his sin. He shall make (that same lamb to be) his sin: the Nazarite's sin, as Christ was made sin for us, even to do away the iniquities of our holy things, as here for the Nazarite.

In chapter v. we have it commemorated no less than thirteen times, that the offering, a type of Christ, is called sin; Numb. vii. and God makes no vain repetitions; he knows we have need that it should be reiterated over and over; and inculcated into our heads, that it may sink into our hearts: here the twelve princes of the twelve tribes offered each of them one and the same sort of offering to the Lord; all referring to the one Mediator and Saviour, the Lord Jesus Christ; and in their offering God would take care they should not miss offering a sin-offering; accordingly it is said in ver. 16, 22, and 28, and so on every 6th verse till the 82d and 87th verse; "one kid of the goats for a sin-offering; one kid of the goats for a sin-offering," it is *seyer yizzim echad le-chattath*, a kid of the goats one for a sin; to warn us, we must never present ourselves and services to God without bringing this in, Christ a curse made sin for us; and so presenting ourselves to him we may find acceptance.

In chapter vii. the Levites were to cleanse themselves; how? by tears of humiliation, prayers, alms, washings, &c. None of this gear: no, no, this was loss and dung, as to cleansing in God's sight; they must take a young bullock with his meat-offering, fine flour mingled with oil; and another "young bullock shalt thou take for a sin-offering," ver. 8. thus in Hebrew, *u-par*, and a heifer, *shene*, the second, *ben bakar*, the son of a cow, *tikkach*,

thou shalt take, *le-chattath*, for a sin. Verse 11, "And Aaron shall offer the Levites before the Lord; an offering of the children of Israel." Ver. 12, "And the Levites shall lay their hands upon the heads of the bullocks, and thou shalt offer the one for a sin-offering." Note, that the word *for* is not in the Hebrew; but the words are, *ve yaseh eth*, and do thou, *ha-echad*, make one, *chattath*, a sin, which we render, "thou shalt offer the one for a sin-offering." But God tells it to Aaron otherwise; and as Paul saith of Christ, he was made sin; so saith God, do thou make one of the bullocks (by which the Levites are to be cleansed, do thou make it) sin; or offer it as sin. This was when the Levites laid their hands with their sins upon the head of it, as God laid on Christ the iniquity of us all: sure this is so clear a proof, that he that runs may read in this instance, that Christ was made sin for all his priests and Levites. They were to take a young bullock and make it for a sin. They were to lay their hands on it, and then Aaron was to offer the Levites and make the bullock a sin; all which was as ver. 12, "to make an atonement for the Levites:" or as it is in Hebrew, to expiate over the Levites; *le*, to, *capper*, expiate, *yal*, over, *leviim*, the Levites: shewing, how Christ made sin, his blood being put on us, or imputed to us, doth expiate, or do away the guilt of our sins. But still this we must retain in our minds; and drink in every day as our life; without which we cannot live to God: that the bullock was made sin as a type of our blessed Lord made sin for us. And that he could not be made of God our righteousness, or a righteousness to us, if he had not been made sin for us: if our very real sins had not been laid on Christ by the Father, as Isaiah liii. his righteousness would never have been put on us, to make us lovely and righteous in God's sight, even as he is righteous: and hence it is, that the apostle cries out, and so doth every true christian: "that I may be found in him, not having mine own righteousness, which is loss and dung;" but the righteousness which is of God, received by faith; and this will be the deriders' (of Dr. Crisp's doctrines) best plea; their *tutissimum*, as it was Bellarmin's, after all their cavilling against Christ's being made every sin we have committed for us.

The poor Israelite could not commit a sin, though but being by a man that died suddenly, or by a foolish dream, or touching any thing unclean, or any other sin, but he must bring his offer-

ing, and this must be made a sin, and offered to God as a type of the Lord Jesus, before he could be clean. No more can a true Israelite indeed, that finds any the least sin on his conscience, find rest and peace, but by flying by faith to the same blessed Jesus, who was of old typified, and now really come and made sin for us, and as such offered to God upon the cross once for all, for every believer continually to be looking to him, that they may be saved from their sins. If this be licentious doctrine, then they that say so may say, that God taught his people of old licentiousness: but it is so far from that, that nothing can more tend to holiness, than for a poor sinner under the sense of misery by sin, to fly to the blood of Jesus for cleansing; which blood, wherever it takes away sin, doth at the same time sanctify the soul, purifying the heart by faith; so that the licentious doctrine lies at the door of the self justiciary: he hath a righteousness of his own, can make him accepted of God with a little help of Christ's righteousness. He hath not lost that freedom of his will by nature; he can, when he finds sin pinch hard on him, he can repent and turn to God; and there are many little sins that God pardons of course without repentance. There is no man that hath but half his wits about him, I mean, spiritual understanding, but will conclude, that this is a wider door to licentiousness, to say, if a man do sin, he may by fasting, prayer, tears, humiliation, get his sins done away, if he bring these to the blood of Christ; for hereby he doth in a manner meet God half way, and oblige God to pardon him; then the doctrine of free grace, which teaches to deny ungodliness from love: for here the soul that hath once tasted of the free love of God in Christ, in pardoning his sins, he saith, after mercy received, when tempted to sin, "How can I do this, and sin against God?" as Joseph said: what, shall I take the blood of the best friend I have in the world, the blood of my dear father or mother, the heart blood of my only child? shall I take the blood of my prince, that by venturing his life hath saved my life, and spilt that, and cast his heart blood to swine? Nay, shall I take that which is infinitely dearer, the precious blood of my Jesus, my Saviour, the blood of God, which hath redeemed me, and cast that to the dogs, by sinning against him. O! God forbid, that I should allow of any temptation to sin against such precious blood. Thus the true christian, when himself argues.

not but that the best man sins every day often, and often in a day flies to this blood of sprinkling, to be washed from his sins. But such kind of doctrine is canting, to those that know not the sweetness and blessed influence of this blood. *Ignoto nulla cupido.*

I come to chapter 9, and cannot well pass by an expression in verse 13, which shews, that the sin of believers is laid upon Christ: it is there said, "The man that doth not keep the passover, that man shall bear his sin:" the word for bear, is the same as God's name is, "forgiving iniquity," Exod. xxxiv. which in the original is, bearing iniquity, as I there mentioned. It is here, *issa*, the man shall bear it: it is there, *nose;* God's name is *nose*, bearing, *yauon*, iniquity, so that there is no forgiving with God without Christ's bearing our sin.

The man that hath not his sins laid on the passover, and borne by it, he must bear them himself in hell to all eternity: so must we, if we do not rest on, and believe in Jesus, as bearing our sins, and being thereby made sin for us. O how unhappy is it to neglect this so great, so free, so full salvation! for "every one that will come, and take of this water of life freely," Rev. xxii. 17.

Another instance of Christ's bearing the sins of his people, is in Numbers xiv. 18, when the spies had brought an ill report of the land, whereat God was angry, Moses steps in and intercedes, by repeating to God his blessed name, "The Lord is of great mercy, forgiving iniquity and transgression." The word for forgiving iniquity is, bearing iniquity, *nose yauon*, as the man that cursed his God was to bear his sin, Lev. xxiv. 15, it is the same word, *nasa cheto*, he shall bear his sin. So that if Christ do not bear the sin, the sinner himself must. But here Moses saith, God is a God bearing iniquity; which is by our Lord Jesus Christ, and for the sake of the great Socinianizers, doctors of great fame in the Protestant Church, that outgo our opposer many degrees, and yet bear up themselves on his tenets; we must not lose this great point, that God's forgiving sin is, by Christ's bearing our sins in his body on the tree.

We come next to a sin of ignorance, of which I heard a famous doctor say in the pulpit, "That ignorance, so far as it is ignorance, excuses from sin;" but God was and is of another mind, and saith, Numbers xv. 24, "If ought be done by igno-

rance, the congregation shall offer a kid of the goats, for a sin-offering," or for a sin; the poor goat must be made a curse, and made sin, for but the sin of ignorance. " Christ will come in flames of fire, to take vengeance on all that know him not," as well as all that obey not the gospel; that do not accept of him made sin for them, as here he was in his type, in this 24th verse, made sin for the sin of ignorance: and in verse 25, " The priest shall make atonement, and it shall be forgiven." *Nislach* is the word, this is the proper forgiving, but there is no forgiving till the sin be borne away, till it was laid on the goat, and the goat was made sin, and so the expression is renewed in the 25th verse, " And they shall bring their sin-offering before the Lord," that was the goat, but the word is, they shall bring their sin before the Lord: and it is again repeated for a single soul that sins through ignorance, in verse 27, " he shall bring a she-goat of the first year for a sin-offering;" it is, for a sin; this goat is the sinner's sin of ignorance, in God's account, when it is offered up to him on that account, as he appointed. Thus the Lord is pleased to multiply instances of his grace, and love to poor sinners, to provide a remedy, as soon as the soul hath sinned; to come to him in the name of his Son Jesus Christ, made sin for us, that by faith in him we may sue out the pardon of our sin, long ago borne by Jesus. Now he saith, " if any man sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins," where alone I desire my soul may rest for pardon, now and for ever.

To proceed, it is said to Aaron, Numb. xviii. 1, " Thou and thy sons shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of the priesthood." The word ye shall bear is, *tisseu;* the same as the Lord uses in his name *nose*, forgiving iniquity, or bearing away of iniquity. So here, the priests, Aaron and his sons, they as types of the Lord Jesus, who bare our sins in his body, they were to bear the sins of the sanctuary and priesthood. There was then no way to get sins pardoned or done away, but by bearing them, either by the priest or sacrifice. Now for our greater comfort, the Lord Jesus was both priest and sacrifice, on whom the Lord laid our iniquity, Isa. liii. and this Christ our passover was sacrificed for us, 1 Cor. v. 7, and not only so, but as a priest he offered himself, Heb. vii. 27, and ix. 14, " By the eternal Spirit, he offered himself to God, to purge our conscience." Thus did our true Aaron, or rather Melchizedeck, the high priest, bear the iniquity of the whole priesthood, whom he hath made kings and priests to himself.

We come next to a most clear place, for the setting out Christ made sin for us; while we keep our mind on that blessed word of Christ, " search the scriptures, for they testify of me," John v. 39; and in nothing do they testify more of Christ than in the sacrifices, Christ being the one only end of the law; and in him all things of the ceremonial law being fulfilled and accomplished, he being the end of the law for righteousness. It being said, John xix. 28, " Jesus knowing that all things were accomplished, that the scripture might be fulfilled, saith, I thirst;" and in verse 36, " These things were done that the scripture might be fulfilled, not a bone of him shall be broken." We read no where in the old testament, that not a bone of the Messiah shall be broken; but we read, that not a bone of the passover lamb shall be broken, Exod. xii. 46; so that St. John speaks out, and that positively, that the passover of old was Christ; and in God's saying, not a bone of the passover should be broken, it was to them as if he had said, *in terminis*, not a bone of my Son Jesus Christ, your passover, shall be broken: so the apostle Paul comes roundly off, saying, " That rock was Christ," 1 Cor. x. 4. Now I say, considering that all the sacrifices of old had no virtue in them, but as Christ was in them, by the ordination of the Father: we have therefore a pregnant instance again, of Christ's being made sin for us, and yet still the holy thing Jesus. Nay still, the most holy God; in this Numbers xviii. 9, thus, " This shall be thine (Aaron) of the most holy things from the fire; every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, (shall be) most holy for thee, and for thy sons." Here is great soul comfort for all the sons of the great high priest, the Lord Jesus, the everlasting Father, Isa. ix. 6, that they have this given them of God, to feed on Jesus, who is all in all to them: and in especial, he is their sin-offering and trespass-offering, and is most holy to them. He is not only their sin-offering and trespass-offering, but their sin, and their trespass, or else he could not be their sin-offering and trespass-offering. The words deserve our most serious con-

sideration, being words whereby we may be saved, if the Lord help to feed by faith on them. Therefore for enlargement of our thoughts on them, I shall set the whole verse down in the Hebrew and English, as near as the English can agree to it. *Zeh*, this, *thieh*, shall be, *le-cha*, to thee, *kodesh*, holiness, *hak-kodashim*, of holinesses, *min*, out of, *ha-esh*, the fire, *col*, every, *kozban-am*, oblation of theirs, *le-col*, for or with every, *minchath-am*, meat-offering of theirs, *u le col*, and for every, *chattath am*, sin of theirs, *u le col*, and for every, *asham-am*, trespass of theirs, *asher*, which, *iashibu*, they shall render, *li*, to me; *kodesh*, holiness, *kadashim*, of holinesses, *le-cha*, to thee, *hu*, it, *u le bane cha*, and to the sons of thee. Here God made provision for Aaron and his sons, with the flesh, &c. to feast their bodies, and with the spirit of them by faith to feast their souls.

They were, and so we are, to feed on Christ here the sin-offering, but called sin, and made sin, and on Christ the trespass or guilt-offering, but called only trespass, or guilt, the same as his soul was made, Isa. liii. 10, *asham:* he was *chattath* and *asham*, sin and guilt for us; and yet twice in one verse he is called, and is the most holy, or in the Hebrew phrase, holiness of holinesses: he is all the holinesses of all the angels and saints in heaven and earth; nay, he is all the holiness and holinesses of the Godhead. This, this is he that our soul must feed on, even the most holy God, when, as Mediator, God-man, he standing in our stead, he was made sin, and a curse for us. And if an angel from heaven preach any other doctrine, than that Christ gave himself for our sins, and was made sin for us, let him be accursed. But that being not likely, unless it be a fallen angel from heaven, the apostle goes to that which was most likely, and which had happened to his Galatians, and whereby they were so soon removed from the grace in Christ; and saith, "If any man preach any other gospel," let him seem never so pious, and let him come with ever such specious arguments for holiness, sanctity, purity, if he blend the things of man with the things of God in point of salvation by Christ, he saith, "let him (this great, grave, pious, angelical doctor) be accursed;" so jealous was the apostle, or rather God himself, of the glory of his grace in Christ, who gave himself for our sins. And if we were, as we should be, zealous for the honour and glory of our blessed Lord and Saviour, we should be warm, as good Mr. Fowler was Aug. 13, 1674, when he heard, Aug. 11, how our sanctification or holiness, must have some order or share in our justification, and say, "Let God be true, and every man a liar," that questions the truth of God; who saith, "Who hath saved us, and called us with an holy calling, not according to our works, (our works do not accord nor concur, nor bear some order in it) but according to his own purpose and grace;" how? what grace? that if we live holily we shall be happy, with the help of Christ's righteousness? No, not a bit of such condition; but holiness will flow from grace, without any ifs, and without any conditions: God's terms are his saving "according to his purpose and grace, given us in Christ Jesus:" what? after we have fasted and prayed, and made ourselves by common grace, meet for saving special grace? No, before all this, it is "grace given us in Christ Jesus, before the world began." But what is all this to Christ's being made sin for us, to take away our sins? for this the apostle takes care that Christ should not lose his glory, and adds, "But is now made manifest by the appearance of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light by the gospel." This is the string we should always keep up to its right pitch, and make music upon; that Jesus Christ was the effect of God's eternal grace, and that it was manifest in him, and that he hath brought life and immortality to light, and all this was by his abolishing death; there all the lines, from the infinite circumference of eternal love and grace in God to poor sinners, meet and center in Christ's abolishing death, which we all know, (or should) was by his own death; "he by death, destroying him that had the power of death," Heb. ii.; and that death of his was for our sins; he died for our sins, according to the scriptures, 1 Cor. xv.; and that was on the account of bearing our sins in his body on the tree, 1 Pet. ii. 24.

The Lord in his rich grace goes on in this, Numb. xviii. and so must we: he gives good measure, filled up, pressed down, and running over; and saith, in verses 22, 23, "The children of Israel must not come nigh the tabernacle, lest they bear their sins, and die." Look to this, all these that would bring in their righteousness, for some order in their justification: they that in their own name, or with their own righteousness, will come nigh the tabernacle, and with their little leaven, leaven

the whole lump, by mingling their works with Christ's righteousness; they must bear their sin, and die: but for others, that come only in the name of Jesus, the true priest and Levite, see what God saith in the next verse, 23: "But the Levites shall do the service of the tabernacle of the congregation; and they shall bear their iniquity;" that is, the iniquity of the congregation shall be borne, or borne way, by the Levites ministering at the tabernacle. This is to be noted in this word *bear*, they shall bear *jsseu*, it is the same as God's name which is rendered forgiven; it is bearing away; God's forgiving is by Christ's bearing away sin; as here the Levites at the tabernacle (types of Christ that ministered at the altar for us, Heb. x. 11, 12,) "they did bear away the sin of the congregation." Thus doth the blessed Jesus, through these lattices of the ceremonial law, look upon us; he being made clear to us, by setting these things in the light of the gospel, as in that, Heb. x. 11, 12, "Every priest standeth daily ministering, and offering oftentimes the same sacrifices; but this man, he offered one sacrifice for sins, and by one offering he hath perfected for ever them that are sanctified." The law having a shadow, saith the first verse, now here comes the substance, the Lord Jesus, who by his offering himself makes clean work; leaves not one sin untaken away. He hath spoiled our new divinity, that some sins may be done away, and others not; "he hath for ever perfected them that are sanctified." But an Arminian may say, how can you tell that you are sanctified, unless you continue holy all your days? To this the apostle saith, "he hath saved, and called with a holy calling." So that when any soul is called by faith, to lay hold on Jesus Christ, for life by him, this is God's sanctifying him, "being sanctified by faith in me," Acts xxvi. 18. The first act of true faith in Jesus doth sanctify the soul; and from thence he may conclude, (notwithstanding the great outcry of self-justiciaries) that Jesus Christ hath by one offering, by bearing his sins, by being made sin for him, he hath (if the apostle saith true) for ever perfected him. To which Jesus, the Lamb in the midst of the throne, be glory and honour for ever: for that he hath loved us, and washed us from our sins in his blood.

Chapter xix. treats most evangelically, of purifying for sin, not Popishly, or Arminianly, by fasting, prayers, tears, or by the act of faith, or by a concurrence of our righteousness, to have

an order or rank in our sins being washed away, but only by Christ's righteousness applied to us, in and by the spirit, and received by faith; held out in Levitical terms, by the ashes of a red heifer, (the blood of Jesus) in the running water, (which he spake concerning the Spirit) and sprinkling it with hyssop, of faith; then bathing himself in the typical blood of Jesus, the unclean person becomes clean, not by his faith, but by the virtue of the ashes, and pure water sprinkled on him, and bathed in by him. Now let us consider the text, and see how this comes up to our argument; that Christ Jesus is become, or made sin for us; that so we may be clean. Numb. xix. Here I confess it troubles me to see, how our pious translators of the original, satisfied themselves in giving the sense of the words, instead of the translation of the words out of the original; and not putting the native rendering of the words in the margin, and that in particular in this text, Numb. xix. 9, calling the word sin, purification for sin; thus, where the Holy Spirit speaks of the waters of separation, made up of the ashes of a red heifer, in running water to be sin: our translators supply the sense of it, and call it purification for sin; but that they might better have done in the margin, referring the purification for sin to the 12th verse, where it is said, "he shall purify himself with it the third day." But that it may not be thought I impose a tittle, and for the clear view of the text, I refer it to any that can but read English, by setting the original in English letters, with the very English over each Hebrew word: thus, verse 9, *ve*, and, *asaph*, shall collect, *ish*, a man, *tahoz*, clean, *eth*, the, *epher*, ashes, *hap-parah*, of the heifer, *ve-hinniach*, and he shall put, *mi chutz*, from abroad, *lam machaneth*, at the camp, *be makom*, in a place, *tahoz*, clean, *ve-haiethah*, and it shall be, *le-yadath*, for the congregation, *bene*, of the children, *Israel*, of Israel, *le-mishmereth*, for custody, *le me*, for waters, *niddah*, of separation, *chattath hi*, sin it (is.) Here we see clear, that God calls these ashes and water, only sin, it (is) sin; and verse 12, *hu*, he, *ithchatta*, shall purify, *bo*, in it. Here comes in what the signification of this water and ashes is; it is purification for sin, or from sin; for the unclean man was to purify in it; and this word, for purifying, is observable; it is *ithchatta*, he shall do away sin, and not the proper word for purifying, that is in verse 19, *taher*, he shall be clean; as much as to say, there is

no being clean, no *taher*, but by doing away sin, *ith chatteoth*; and to be sure, there is no doing away sin, but by this water, with the ashes of the heifer; this blood of Jesus, shed in his own death without the camp, made sin for us; and as such sprinkled upon us by faith. O! how great is the mystery of godliness! that the only way for taking away of sin, and making clean the poor sinner, that looks to Jesus for righteousness and life by him, is by Christ being made sin for him. As "by death he destroyed him that had the power of death, the devil;" not by any image of death, but by his becoming the very subject of death; as by his real subjecting himself to death, to the power and tyranny of death, for a time, he became Lord of death; so by his being made sin, or becoming sin, having the real sins of all the elect made his, by his taking them upon him, by this, and bearing them away, he hath for ever done away sin, and so hath made himself the only fountain for sin and for uncleanness for every poor polluted sinful soul (that will, that he hath made willing, in the day of his power) to come to, to wash in, and be clean; which is by true resting, and relying on him, for salvation by him, who came to seek and save lost sinners; by giving them faith in him; and from thence, and therewith his Holy Spirit, to cause them, and enable them to walk in his ways.

That which is asserted in verse 9, is confirmed again in verse 17, that the ashes, called in our translation purification for sin, is in the original called only sin, thus; "And for an unclean person, they shall take of the ashes of a burnt heifer, of purification for sin, and running water shall be put thereto, in a vessel." Numb. xix. 17. Thus our English reading, which in the original is thus; *ve-lakechu*, and they shall take, *lat tame*, for the unclean, *me yaphar*, of the ashes, *serephath*, of the burning, *ha chattath*, the sin, that which we call, "the ashes of the burnt heifer, of purification for sin," God calls only, the ashes of the burning the sin; so that the heifer, which was mentioned before, verse 9, is now not mentioned at all, as a heifer, but is called the sin; the ashes, the sin, must be taken, and sprinkled, after it is put into running water. This goes somewhat higher than verse 9, to prove Christ made sin; for there it is said, "the ashes shall be kept for a water of separation, it is sin; referring (one might suppose) both to the ashes, and water it was put into. But here it is only the burnt ashes is sin,

which refers entirely to our blessed Lord Jesus, crucified without the gate, and there made sin for us. Now how great a mercy would it be, if when Christ saith, "search the scriptures for they testify of me;" if every one that could read English might find the scripture so rendered in their mother tongue, as they might plainly see how all the sin-offerings, and trespass-offerings, and purifications for sin, are called only sin and trespass: so to direct them to look to Jesus made sin for them; and (by the way) it might be a work becoming the highest powers in this kingdom, their Majesties, together with the Lords and Commons, to appoint select persons, faithfully to write out all the Bible, both Hebrew and Greek, in English characters; and to give the very true natural rendering of each word in English, as near as the language will bear, to be set over the original word of Hebrew or Greek, in imitation of Montanus's interlineary Hebrew and Greek, rendered into Latin natively or nakedly; that so all persons, that have leisure, women as well as men, might be encouraged to spend their time in studying the Bible, without undergoing the dreadful, discouraging, toilsome task, of learning Hebrew and Greek; and then they would find the "knowledge of wisdom to be pleasant to them;" when they did see with their own eyes, every truth as it is in Jesus, without taking things upon trust. I know (besides the devil's accursed vassals, the shavelings) there would be many sober people, nay, some good ones, would be against such a work; and say, this would debase learning, and ruin our famous universities, and discourage young students, if every vulgar eye could so easily pry into the deeps of the scripture. But I aver, this would be a poor argument, if true, to those that value the blood of Christ, and the preciousness of souls. Christ came to bring life and immortality to light by the gospel; and they that hinder the light, can be no friends to Christ, nor the gospel; but this work would be so far from hindering students, and debasing learning, that it would encourage all to study the more, because they should come forth to preach to a more knowing people; and this would honour learning: but this argument requires a volume, a hint must suffice, and enough to the wise.

To proceed, I find a great and glorious constellation, or many stars in a heap, laid together by the Spirit of God for confirming

this great truth, that Christ was made sin for us, and that it is said no less than twelve times in the 28th and 29th of Numbers, that the goat the sin-offering), a clear type of Christ, set by God among the goats, on his left hand, made a curse for us) that this goat is called sin in these verses of chapter xxviii. 15, 22, and of xxix. 5, 11, 16, 19, 22, 25, 28, 31, 34, and 38, thus; in the beginning of the months there was to be a great offering to the Lord; the burnt-offering, meat-offering, drink-offering; at last to perfect all, there comes in the sin-offering, verse 15; "One kid of the goats for a sin-offering unto the Lord, shall be offered; it is one kid of the goats for a sin, shall be made to the Lord;" so the original: so that here, the goat was made sin to the Lord; and by being so made, it became a sin-offering; and in ver. 22, "And one goat for a sin-offering to make an atonement for you." The words are these; *u-seyir*, and a kid, *chattath*, the sin, *echad*, one, *le capper*, to expiate. The kid of the goats was called sin in the great passover: and as such it expiated their sin.

In the 29th, there is the holy convocation; in the seventh month, and on the first day, the tenth and fifteenth, then upon the first, second, third, fourth, fifth, sixth, seventh days, and the eighth, there was still to be a goat offered for a sin-offering, to conclude the service of the offerings for each day. But it is to be noted the word for is not in the original, it is not, a goat for a sin-offering, but a goat sin, in all these instances. But in the 11th verse, it is twice mentioned; it is rendered there, "one kid of the goats for a sin-offering, beside the sin-offering of atonement:" the original is thus, *seyir*, a kid, *yizzim*, of the goats, *echad*, one, *chattath*, a sin, *millebad*, beside, *chattath*, the sin, *hac-cipparim*, of expiations. God took care there should be a continual sin-offering, or a goat made sin for the people. But besides, upon the holy convocation, there was a special offering of another goat made sin, beside the continual offering of a goat made sin, so in the other verses; and all to repeat over and over his infinite love in the Lord Jesus Christ, whom the Lord "made sin for us." One would think it a kind of tautology, to see so many repetitions of the same words over and over, in so short a space, were it in any other book but the blessed word of God, where there is not a tittle in vain. But here God enforceth and reinforceth, with line upon line, this great and glorious mystery, the

goat made sin, the type of Christ made sin, to make us fly for refuge to him upon this account. He knows how averse carnal nature and corrupt reason is to this great truth, that the poor innocent goat should be sin; that the holy blessed Jesus should be made sin for unholy wretched ones, given him of God. Therefore, and for more reasons known to the Lord, is this so often repeated. "And how shall we escape if we neglect so great salvation," as is couched in these words, and explained in the second epistle to the Corinthians v. 21: "He hath made him to be sin for us?" If we shall so far neglect salvation by him, as to look for our sins any where but on him: therefore let us beg of God, we may act daily as true Israelites indeed, to look on him we pierced on the cross, by our sins, and mourn, Zech. xii. 10.

Now if Arminius should rise out of his grave, and say, it is an error for any Christian in these days to believe, that the murder, or adultery, or blasphemy, that he committed last week, and which God hath deeply humbled him for, and hath in his infinite mercy in Christ, given to him (as he did to Paul, a chief sinner) a true faith in Jesus for the pardon of it; for him to believe, that that murder or adultery of his did pierce Christ above one thousand six hundred years ago: I would answer, though an angel from heaven preach any other doctrine than this, that Jesus Christ had other sheep which were to believe in his name, after his death, whom he laid down his life for, and that the Lord laid on him the iniquity of them all; I should say, he is accursed; "For we believe, through the grace of our Lord Jesus Christ, we shall be saved even as they," Acts xv. 11; that is, by the Lord's laying on him the iniquity of us all; which sure, no Arminian will say, God doth lay on Christ now that he is in heaven. If not, then it must have been done when he was on earth, on the tree, even before the sin was committed.

But this will harden men in sin, or encourage men in sin. I dare say, he that makes this objection from his heart, he never knew what the love of God in Christ means, or he is in a dreadful sleep. The apostle's *megenoito* or *absit*, his God forbid, will answer all such stuff. "Shall we continue in sin that grace may abound? God forbid." Methinks this old threadbare objection against the free grace of God to poor sinners through Christ, might be out of date; but the envious evil one will sow

his tares, till the end of the world, to choak the gospel of our Lord Jesus; but the objection is so silly and weak, that not only little children, but even brute creatures, will confute those great dons of learning, that say, this doctrine will encourage licentiousness. I would desire one of them to go to some discreet mother of good children, and tell her, Your kindness to your children will make them snap off your nose when you go to kiss them, for they have by your kissing them an opportunity to do it; but if you would keep a rough hand over them, and never suffer them to come into your presence but with dread and terror, this would get you abundance of respect, reverence, and honour. Would not this good woman say, it may be, I have tried that course with one of my sturdy, unruly children, but the more I whipped him, the worse he was, he was untoward from his cradle, and neither fair means nor foul would prevail to reclaim him, and after all, away he is gone in his rebellion: but as for these I am so kind to, I find the kinder I am, the more dutiful and obsequious are they; now they serve me without fear all their days. This will be understood among men. But when God the Father of Spirits, draws by his cords of love, men fly in the face of such doctrines as licentious: but such objectors may receive an answer, and be ashamed, from the carriage of the brute creatures; God saith, "The ox knows his owner, and the ass his master's crib:" and I may say, the poor spaniel may teach these dons. Suppose one of these snappish dons should sit at table with a great lord, and see the lord now and then give his spaniel that fawns on him, a bone or a crust, and this enemy to the preaching of free grace in Christ made sin for us, should say, Sir, your giving your dog so good entertainment, will make him fly in your face, and tear out your throat; would not all the company laugh at him for his ill consequence he deduced? Much more may every true believer contemn such doctrine as saith, it is a good deduction, if free pardon is proclaimed, to conclude, that is the way to make sin abound. We read, that "where sin hath abounded, grace did much more abound," in Rom. v. 20; but I never read, except in such doctor's learning any thing like, that where true grace abounds to any poor soul, that is the way to make sin abound; no, but the contrary is most evident in scripture, where it is said, "Shall we continue in sin that grace may abound? God

forbid." And so will every truly gracious soul say, whatever these legalists may say to the contrary.

Thus I have extracted most of the instances under the Levitical gospel, which declare the offerings (as types of Christ) to be made sin; and for the full stop or close, it is like the close of a musical lesson well set upon a well tuned lute, where at the end of the lesson, many strings are struck together for a considerable time, to be a rich diapason, or going through the whole; so this 29th of Numbers brings in this sin-offering made sin, and called sin, ten times, which should be played upon by faith, as upon the two strings of David's harp, to warble out with melodious strains our modulations, in the elevations of heart and tongue, in praise and thanksgivings to the Lord, singing, "Bless the Lord, O my soul, who forgivest all my iniquities," by laying them on the Lord Jesus, and so making him to be sin for us.

I come to a few more instances in the Old Testament, of Christ's being made sin, in the sin and trespass-offering, and of sins being borne away, which is generally rendered forgiving; though it must be understood of forgiving by Christ's bearing them away.

I begin with 2 Chron. xxix. 21, 23, 24, where good Hezekiah is restoring the primitive worship of God, he brings "seven he-goats for a sin-offering for the kingdom," &c. it is, seven he-goats for a sin; "and they brought forth the he-goats for a sin-offering;" it is, they brought out the kids, the sin; "and the priest killed them," that is, he killed the sin; "and they made reconciliation with their blood," that is, with the blood of the sin: "for the king commanded the burnt-offering, and the sin-offering, for all Israel:" the words are, the king bid the burnt-offering and the sin for all Israel. Here was no scruple of calling the goats sin, and of sprinkling the blood of the goats under that name of the blood of the sin. Again,

In 1 Sam. vi. 3, we find the trespass-offering called only trespass or guilt, the same as Christ's soul was made, Isa. liii. 10, *asham.* The poor Philistines were so well acquainted with the Jewish rites, though not the mystery of them, that they called their offerings by their right names; when they were to send back the ark with a trespass-offering, they call it as God called it, *ashams*, a trespass; and they said, "Send it not empty, but in any wise return him a trespass-offering:" it is, return him a

trespass; as much as to say, we have been guilty, and we will lay our guilt on our offering, and now this offering is become our guilt, and we will return the ark with the guilt or trespass in it; and accordingly, verse 4, they found out a notable present to become their guilt, even the likeness of their punishment, "five golden emrods, and five golden mice;" and these they call not their punishment, but the very trespass itself, being therein better Christians than some new Socinians among us, that look upon Christ's dying for us to be only an example to us, and cannot bear that Christ should be called our sin and our guilt. But the priests of the Philistines, they were so well acquainted with the worship of the God of Israel, that as God called the sin-offering the sin, and the trespass-offering the trespass, so they call their mice and emrods of gold, offered for their trespass, they call it trespass. And again, verse 8, say they, "put the jewels of gold which ye return him, a trespass, in a coffer, by the side of the ark." And in verse 17, God himself declares and saith, "These are the golden emrods which the Philistines returned for a trespass-offering unto the Lord!" The words are only, These the emrods of gold, which the Philistines returned a trespass to the Lord. Again,

In Nehem. x. 33, is another proof; there Nehemiah sets apart a third of a shekel a year, for every one to give, for the various offerings, among the rest comes in the sin-offering, which is called only sin; they knew no other name for the offering, than the thing it was offered for, that was sin, and so God allowed them to call it.

In the last place, we come to Ezekiel's vision, which, without doubt, is to set out the gospel days, and pure spiritual worship; and here we find the sin-offering and trespass-offering called more often than once and again, sin and trespass, as Ezekiel xl. 39, "And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering." The words are, to slay the ascending, (that is for burnt-offering, because the flame ascended; it is *yolah*,) and the sin, *chattath*, and the trespass, *asham*. The sin was slain, that is, Christ sin for us.

Again, in Ezek. xliii. 19 and 25, there is a "bullock for a sin-offering:" it is only, a bullock for a sin: and 25, "Seven

days thou shalt prepare every day a goat for a sin-offering." The words are great words; *Shibyath jamim tayaseh seyir chattath lai-jom*, which verbatim and strictly are thus, "seven days thou shalt make a goat a sin for the day." It is not said, thou shalt cause the goat, a type of Christ, to represent thy sin, but thou shalt make (it is absolutely *make*) the goat a sin; and if ever we be free from our sin, it must be by looking to Jesus, as a goat made sin for us.

The next proof is in Ezek. xliv. 22, 29, "In the day that the priest shall go into the sanctuary, he shall offer his sin-offering, saith the Lord." It is no more than, he shall offer his sin, *jakrib chattatho*. And in the 29th, "They shall eat the meat-offering, and the sin-offering, and the trespass-offering." It is, they shall eat the *minchah*, and the *chattath*, and the *asham*, which is the meat-offering, the sin, and the trespass. The spiritual priest, every believer under the gospel, when he goes into the inner court, that is, into communion with the Father, and his Son Jesus Christ, by the Spirit, he must minister in the name of Jesus made sin, he must offer to God, Jesus made sin. Thus must he offer his sin-offering, his sin; and when he comes to feed on Christ by faith, as verse 29, he must eat Jesus; that is, believe on the Lord Jesus, his *minchah*, his meat-offering, and his *chattath*, his sin; his Jesus is become his sin, and his *asham*, his guilt. He that had no guile found in his mouth, is every believer's guilt.

In the 45th chapter we have a cluster of these grapes of Canaan, to set forth the Lord Jesus made sin: first, he saith, it is the prince's part to give the several offerings: in verse 17, "and he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offering:" it is, this prince the Lord Jesus, *hu jayaseh*, he shall make, *eth*, the, *chattath*, sin, &c. He shall make himself, or offer himself to be sin for his people.

And in verse 18, a bullock was to be taken, and the sanctuary to be cleansed: and in verse 19, he shews how it was to be done; "And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar." *Hac cohen*, the priest, *lakach*, shall take, *mid-dam*, of the blood, *ha-chattath*, of the sin. This was the way to cleanse the sanctuary, and to cleanse

every believing sinner, who is the sanctuary and temple of the Holy Ghost, that Christ may dwell in their hearts; it is by taking the blood of him that was made sin, and sprinkling the conscience therewith by faith, that is, by faith in the blood of Jesus.

And verse 20, it is said, " so shall ye reconcile the house :" it is, *ve-cen*, and so, *cippartem*, ye shall expiate, *eth hab-baith*, the house. So that by this blood of the sin, all sin and guilt was expiated out of the house; which is yet more plain in verse 22, *ve-yasah*, and shall make, *han-nasi*, the prince, *bai-jom*, in the day, *ha-hu*, that, *bayado*, for him, *u-beyad*, and for, *col yam*, all the people, *ha-aretz*, of the land, *par*, a heifer, *chattath*, a sin. The prince was to make the heifer to be sin.

And in verse 23, the kid of the goats for seven days together, upon the feast of the passover, was to be made a sin-offering, or a sin. *Ve-jayaseh*, and he shall make, *chattath*, a sin, *seyir yizzim*, a kid of the goats, *lai jom*, for the day (or daily.) So that still our Lord Jesus made a curse for us, is called sin, being made sin.

And in verse 25, it is said, in the seventh month he shall do the like, and in the feast of seven days, " according to the sin-offering, and according to the burnt-offering." It is only, according to, or as the sin, *ca-chattath*. The feast of seven days was not to be held without their commemorating Christ made sin for them; and thus let us keep the feast continually, giving glory to God, that Christ the blessed Jehovah, taking our nature, was made sin, and made a curse for us, that we might by faith in him, receive the blessing, " and be made the righteousness of God in him."

And for a blessed conclusion of Old Testament testimonies of Christ in the type made sin and guilt for poor sinners, we have a full proof in chap. xlvi. 20: " Then he said unto me, this is the place where the priests shall boil the trespass-offering, and the sin-offering." The words are thus: *vai jomer*, and he said, *el-ai*, to me, *zeh*, this, *ham-makom*, the place, *asher*, where, *jebashshelu*, shall boil, *sham*, there, *haccohanim*, the priests, *eth*, the, *ho-asham*, trespass, *veeth*, and, *ha-chattath*, the sin. How could the priests boil trespass, and boil sin? No otherwise than as the beasts that were offered for trespass, and for sin, had

the trespasses and sins of the offerers laid upon them, and so were made trespass and sin for them. Thus we see the plentiful and redundant evidence that the Lord hath given to confirm that great word in Isaiah liii. 10. *Vaihovah*, and the Lord, *chaphetz*, pleased, *dacceo*, in pounding him, *hecheli*, he made, (him) *im*, sick if (or when) *tasim*, thou shalt put (to be) *asham naphsho*, guilt his soul, *ireh*, he shall see, *zeray*, a seed, *jaarich*, he shall prolong, *jammin*, days, *ve-chephetz*, and the pleasure, *Jehovah*, of the Lord, *be-jado*, in his hand, *itzlach*, shall prosper. The Lord took pleasure to pound him as spice in a mortar; the Lord put him to grief, or made him sick at heart. Then the spirit of God cries out in the prophet, and saith to God, if thou shalt, or, when thou shalt put his soul into that condition, to be a trespass-offering, to be trespass itself, then he shall have good fruit of it; he shall see his seed, he shall prolong days, or shall be for many generations, and then the pleasure of the Lord, which bruised or pounded him, shall be a prosperous pleasure, a thriving pleasure in Christ's hand: Christ shall bring many sons and daughters to glory thereupon. And on this account it is, that God saith of him, " this is my beloved Son, in whom I am well pleased;" to whom be glory and praise for ever.

In the next place I shall quote a few more scriptures than what have occasionally come in, to shew that pardoning of sin is set out by bearing sin; and if it were borne, it was borne by him who is God's name, " forgiving iniquity and sin," in Exodus xxxiv. that is, bearing sin. And if we find more proofs that forgiving sin, is by bearing sin, we must conclude that that is a good argument all along, that Christ bare sin; for where it is once in the Old Testament, and again said, his name is bearing sin; and in the New Testament, he " bare our sins in his own body on the tree," we may conclude the same is meant in other places where there is mention of the Lord's forgiving sin, by bearing sin; that is, forgiving is by bearing, and that bearing is by Christ: if Christ bore sin, he was thereby made sin for us.

I begin with that in Joshua xxiv. 19, " He is a jealous God, he will not forgive your transgressions." The word is *lu loa issa*, he will not bear, (or carry them away by bearing them.)

In Job vii. 21, it is said, " Why dost thou not pardon my

transgressions, and take away mine iniquity?" the words are *u-meh, loa tissa pishyi*, and why dost thou not bear my transgressions? *ve tayabir eth yauoni*, and make pass away mine iniquity? Joshua, the successor of Moses, as to leading the people of Israel, he at his death gives them caution against the sin they had been so much addicted to, which was idolatry, or the serving other gods. The people were very crank in their own strength, just as if they had been Arminians, and had in themselves by nature a free will, not only to do evil (as the orthodox allow) but to do good, and serve God aright, and make Joshua a positive answer in verse 18, in their own strength; it looks so, and say they, "we will serve the Lord, for he is our God." To which Joshua replies, "ye cannot serve the Lord." You boast of your free will, I tell you plainly, you cannot serve the Lord; you have not sufficiency to think a good thought: and besides, when you come to him thus in your own righteousness, you will serve the Lord; I tell you, saith he, "God is a jealous God," he is jealous of his glory, he will not give it to another; you must not think to fob God off with your natural religion and pretended piety: if you come so with your we will, and we will serve the Lord, and not a word of coming in the name of Christ, not a word of sending the lamb to the ruler, Isaiah xvi. 1, not a word of laying our sins on the head of the scape goat, but like some of our dons that have said, "they have been so watchful, that they have not committed a sin in a month." They come boldly, "have we not prayed? have we not fasted, and thou seest us not?" Isaiah lviii. 3. We are thine by covenant, we will serve the Lord. Now saith Joshua, God is not such a God as you imagine; he is not a God to forgive your sins without a sacrifice, the Lord Jesus; he will not bear them away, *loa issa;* as much as to say, if you will come to God aright, and think to find acceptance, you must come to him not as a bare pardoning God, *soleach*, but to one of whom you may say, *hu issa yeshyi*, he will bear away my sins; Josh. xxiv. that is, in a word, to him in Christ made sin for you, to bear it away. So Job, who, it is well supposed, lived about the time that Israel was in the wilderness; he well understood the mystery of salvation by a Redeemer; "I know that my Redeemer liveth;" Job. vii. 20, and he knew, doubtless, how his sins were to be done away, not by a bare pardon,

but by their being borne by his Redeemer. Therefore when he felt God's hand heavy on him, as the fruit of his sin, he cries out to God, Job. vii. 20, "I have sinned, what shall I do unto thee?" What have I to make thee satisfaction? Surely, O God, thou dost not expect I should bring thee any good thing of mine own, that I may inherit eternal life! as the man said, Matt. xix. 16, "Good master, (I am an Arminian, and I desire to know of thee) what good thing shall I do, that I may have eternal life?" Not so, saith Job, but my plea is, "Why dost thou not bear my transgression?" Why dost thou not shew me, and clear it up to me, that in the counsel of peace, between the Father and Son, thou hast in thy decree, "laid on him the iniquity of us all; and that he hath in that eternal transaction undertaken to bear my sins; therefore I say to thee, I have sinned, and *meh loa tissa pishi*, and why dost thou not bear my sin? Thus of old was the sin of God's people done away by God, the Lord Jesus Christ his bearing them, for that is his name, Exodus xxxiv. 7, *nose yauon u-peshay ve-chattath*, bearing iniquity, transgression, and sin.

David, the man after God's own heart, was of the same mind with Job, and so the Holy Spirit records from his pen, in Psalm xxv. 18; "Look upon mine affliction and my pain (saith he) and forgive all my sins:" *ve-sa*, and bear, *le col*, for all, *chattothai*, my sins, and afford a bearing to all my sins, or, and bear for all my sins. I know of no way for my sins to be done away, but by the Lord's bearing them, saith David, in effect. I am full of affliction and pain, but the way to be rid of it is by faith to see all my sins borne by Christ, and then the inhabitant shall not say he is sick; of which anon. David goes on, and saith in that great and blessed evangelical Psalm xxxii. 1, "Blessed is he whose transgression is forgiven, and whose sin is covered." Blessed is the man that hath the long white robe of Christ's righteousness to cover his sin: but how shall he get that? Why, he must by faith look to Jesus, and in him see his iniquity forgiven; he must see it borne, for so the word is: *ashre nesh peshay*, blessedness in bearing transgression. *Tesu chattaah*, in covering sin: here comes in our true blessedness, in having our transgression borne, and then it follows, in covering sin, when once by faith we can see Christ was made sin for us by bearing our sin, then immediately we may see his

righteousness is the robe that covers our sins. That to speak after the language of the scripture, God himself cannot see them; "the iniquity of Judah shall be sought for, and not be found."

This the blessed, the sweet singer of Israel doth melodiously warble out in his divine song, Psalm lxxxv. 2, "Lord thou hast been favourable to thy land, thou hast brought back the captivity of Jacob." How doth this favourableness of God appear? this *ratzitha*, this pleasurableness of God? this taking complacency? It follows in the next words, "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin." The blessed word is thus, *nasatha*, thou hast borne, *yauon*, the iniquity, *yammecha*, of thy people, *cissitha*, thou hast covered, *col chattatham*, all their sin. And what can be a greater encouragement to believe, than to find in the holy and true word of God, who cannot lie, that he hath borne the iniquity of his people, as here asserted? It is not said, Thou wilt forgive the sin of thy people, if they fast and pray, and give alms to the poor; if they do so and so: no, it is not said, thou wilt forgive them if they repent and believe, but they shall repent and believe that they are his people, for Christ is exalted to give repentance and remission of sins. But the plain gospel in David's days, was, "Lord, thou hast borne the iniquity of thy people;" thou hast already done it in thy decree: and surely we may say now, that the work is actually finished by Christ on the cross, when he cried out, "It is finished." That thou, Lord Jesus, hast borne the iniquity of thy people, thou hast done it, it is not now to be done; let Arminians grumble as they please, let pious and devout ones slight and fight against it as they please, and say, this undoes us; our holy walkings will be so despised, if they cannot help us to get our sins forgiven. No, no, saith the Spirit of God, away with all your own righteousness, it is loss, dross, dung: this is your only plea, "Lord, thou hast borne away the iniquity of thy people," and now I come to claim the benefit of it by my faith and trust in thee; and now I see that by thy bearing it, now I have a covering, the long white robe of Christ's righteousness to stand in before thee. Thus, "thou hast forgiven the iniquity of thy people, and thou hast covered all their sin. Selah." Herein let my soul rejoice, and let every one that looks for salvation do it in this way, by looking to God in Jesus

borne their iniquity, and covered all their sin by being made sin: "and let all the people say, Amen."

Before I pass off from this blessed scripture, I must take notice of the word *ratzitha*, thou hast been favourable, this being the foundation and root of all that follows of bearing away iniquity, and covering their sin. First, there was God's favour or good-will to men, the cause of all his loving them in Christ, set out here by *ratzitha*, thou hast been favourable. But the word is more to the glory of God's grace; it is not a verb passive, thou hast been so, as if somewhat out of God did move God, or cause God to become so; but *ratzitha* is a verb active, thou dost so: it is rendered by Montanus, *complacuisti*, thou hast pleased thyself: it is as if the Spirit of God had said, Thou hast exercised the pleasure or delight of thy soul towards thy land: it is a very benevolent word; thou, Lord, hast gratified or pleased thyself in doing the following good to thy land, thou hast pardoned by bearing the iniquity of thy people, and thou hast covered all their sin with the robe of thy Son's righteousness, and thou hast pleased thyself with it.

From holy David we may look back to his mortal enemy, Saul, who, as bad as he was, when he had grievously sinned in disobeying the word of the Lord in sparing Agag, and Samuel had said, God had rejected him, he intreats Samuel to pardon his sin. I suppose he meant that Samuel should offer a sin-offering for him: but what are his words for pardon my sin? not *salachta*, forgive, barely, but, *sa*, bear them; thus, *ve-yattah*, and now, *sa*, bear, *na*, I pray, *eth chattathi*, my sin. He knew there was no forgiving without bearing them; and therefore he intreats Samuel, the high priest, the type of Christ, to bear his sin for him; that is, to lay them upon some beast in sacrifice for him, and so bear them away.

We come next to Isa. ii. 9, where the prophet flies high in the exalting the kingdom of Christ, but shews that all Antichrist's followers that worship idols, the work of their own hands, that fall down to stocks and stones, they shall be destroyed. "Here (saith he) the mean man boweth down, and the great man humbleth himself;" that is, the poor and rich worship idols. Now, saith he, "forgive them not," *al*, do not, *tissa*, bear, *la hem*, for them. The prophet, in the name of the church and people of God, pronounces there is no bearing the sin of obsti-

nate, impenitent, Antichristian, false worshippers, and saith, Do not pardon, do not bear for them.

There is a clear instance in Isa. xxxiii. 24. The prophet had been harping that blessed lesson of the latter day glory, that Jerusalem shall be a quiet habitation, "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us." Here is Christ's kingdom exemplified, in being Judge, Lawgiver, King, and saving his people. But how doth he bring about this salvation? Why, saith he, "The people that dwell therein shall be forgiven their iniquity:" but how? It is by their iniquity being borne away. The words are, *ha-yam*, of the people, *hai josheb*, dwelling, *bah*, in it, *nesu*, is borne, *yauon*, the iniquity. Now they may say, they are not sick; now they may triumph in the Lord Jesus, their Judge, their Lawgiver, their King and Saviour; for their iniquity is borne, he himself hath borne it into his grave, into the land of forgetfulness, when the Lord "laid on him the iniquity of us all."

There is a stupendous word, whereby the pardon of sin is set forth, in Isa. xl. 2, which I might mention to exemplify the riches of the grace of God in Jesus Christ, though it is not expressly said, that sin is pardoned by its being borne by Christ, yet it saith in effect that and a great deal more, not only that sin is pardoned, but it is made pleasant and acceptable, which could never be but by Christ's suffering for it, and bearing of it. It is like that in Isa. i. "Your sins shall be white as wool and snow;" that is, you shall be so by your sins being borne by the Lord Jesus.

So here in this fortieth of Isa. 2, it is said, "Speak comfortably to Jerusalem, cry to her, her iniquity is pardoned:" cry to her, *nirtza*, made pleasant, *yauonah*, her iniquity; her iniquity is acceptable or pleasant. God took so much pleasure in the Lord Jesus Christ's being made sin, in his bearing of sin for his people, that now their iniquity is become pleasant, not the iniquity itself, for that is impossible; the holy, pure eyes of God cannot behold iniquity with delight; but he beholds the sinner, who was loaden with iniquity, now that it is borne by Christ, God sees him now with delight, and thereupon saith, "her iniquity is made pleasant;" that is, she that had iniquity, is now become pleasant to me. And herein we may admire the wonderful astonishing love and grace of God to poor sinners, that by Christ's bearing their sin, they should be made God's *hephzibah*, his delight, who were by nature and practice most loathsome, filthy, abominable creatures, in the pure eyes of the holy God.

Upon this account of Christ's bearing away of iniquity and sin, I conceive it is said in Jeremiah l. 20, "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Sure God's all-searching eye would find them, if there were any, but there are none: how can that be, but by Christ's bearing them quite away into eternal silence and darkness, never to be found? and this Christ could not do, unless they were by God laid on him.

The last place in the Old Testament, and that a great one, which I quote, to illustrate the riches of God's grace in making his beloved Son Jesus Christ sin for us, by laying iniquity upon him, and making him to bear sin, is that of Micah vii. 18; "Who is a God like unto thee, that pardoneth (beareth) iniquity, and passeth by the transgression of the remnant of his heritage, he retaineth not his anger for ever, because he delighteth in mercy." Here is a fountain of love opened, an inexhaustible treasure of divine love and grace set before us, but it all flows from that blessed word, pardoneth iniquity; his not retaining anger, and his delighting in mercy, comes from hence, that the iniquity of his heritage is borne, and borne away, for so the word signifies: the whole verse being thus in the original; *mi el*, who a God, *ca mocha*, as thou, *nose*, bearing, *yauon*, iniquity, *ve-yober yal*, and passing by (or over), *peshay li*, the transgression of, *sheerith*, the residue, *nachalatho*, of his heritage; *loa hechezick*, not retaineth, *la-yad*, for ever, *appo*, his anger; *ci chaphetz*, for delighteth in, *chesed*, mercy, *hu*, he.

Thus our blessed Lord sets off his tender mercy, his taking delight in shewing his mercy, and his passing by, or taking no notice of the transgression of his heritage, because he was in Christ reconciling the world to himself, not imputing to them their trespasses; but he imputed them somewhere, and that was on his beloved Son; and hereupon it is said, for our everlasting comfort, who is a God like thee, bearing sin? To whom, for the same, be glory and honour for ever and ever, even to him, *nose yauon*, bearing iniquity.

I need not much insist on this in the New Testament, as to multiplying particulars, to shew that forgiving sin is exprest by bearing it, it is almost every where exprest by doing it away. "Forgive us our sins," Matt. vi. 12, is *aphes 'emin*, do away our sin; and how can sin be done away but by being carried away by our Lord Jesus when they were laid on him? But there are three places express in the New Testament for his bearing them; the first is Matt. viii. 17, "Himself took our infirmities, and bare our sicknesses." Christ cured many people of diseases, and being possessed of the devil. But how? he took their infirmities, and bare their sicknesses himself. And in Heb. ix. 28, it is express, "He was once offered to bear the sins of many."

The other is in the known famous text, 1 Peter ii. 24, he himself, *anénenken*, (he made to meet together our sins in his own body, there they convened, as Isaiah liii. 6,) "he bare our sins in his own body on the tree." This is so clear, so plain, so illustrious and conclusive a proof of our very sins being laid, and met on Christ, and that he bore them when he was on the cross, that he must be prodigiously daring, that will say, any of the sins of the apostle's ours, our sins; that is, the sins of us that are the people of God, that they were not laid on the Lord Jesus on the tree, and there satisfied for by him. So that now we may safely conclude, "he hath purged our sins," Psalm lxxix. 9. Nay, he hath cast away all my sins," Isaiah xxxviii. 17. "I have blotted out, as a thick cloud, thy sins," xliv. 22. "He hath made an end of sins," Dan. ix. 24. "He hath saved his people from their sins," Matt. i. 21. "He hath covered sins," Rom. iv. 7. "He hath taken away their sins," Rom. xi. 27. "He gave himself for our sins," Gal. i. 4. "He hath by himself purged our sins," Heb. i. 3. So that now "there is no more conscience of sins," Heb. x. 2. Because "he offered one sacrifice for sins," ver. 12, and "there remains no more sacrifice for sins," ver. 16. "Christ hath once offered for sins," 1 Pet. iii. 18. "He is the propitiation for our sins," 1 John ii. 12. "He was manifested to take away our sins," 1 John iii. 5. And lastly, "He hath washed us from our sins in his blood," Rev. i. 5. And yet, notwithstanding such clouds of witnesses, that all the sins of believers, that is, of God's chosen to believe, they were laid on Christ and borne by him on the tree, yet still many

pious holy ones, that are mightily concerned in the promoting of holiness, think it must be done by robbing Christ of his glory, and declaring that people may not believe at all that the Lord Jesus bare their very sins, but that he hath done away the guilt of their sins; and not that, till they find themselves thoroughly sanctified, humbled, sincere, and the like; and then they may believe that so many sins as they be humbled for, and repent of, the guilt of them is done away by God for Christ's sake. But the scripture saith, "He is found of them that seek him not: he came not to call the righteous, but sinners," and to make them righteous by faith in Jesus, their righteousness and sanctification. And for the conclusion of the whole, it may be said with a great assurance, that the free grace of God in Jesus Christ, and the laying hold of it upon God's call, on his command to the worst of sinners to believe in the name of his Son Jesus, 1 John iii. 23. This is the best way to a pure, holy, heavenly conversation and godliness; for such will be continually saying, "What shall I render unto the Lord for all his benefits? I will take the cup of salvation, and praise the Lord." I will consider his great salvation by the cup of the New Testament, the blood of Jesus; this shall engage me to be ever studying to shew forth the virtues and praises of God.

There are innumerable more instances in the scripture to shew that Christ bare our very sin, and that though the sin be ours, in respect of the fact, yet the Lord Christ hath so done it away, that it is no longer a believer's, in respect of imputation; but *sat est quod sufficit*, and the Lord grant this may do so to some; though without question many will be hardened against the gospel, the more it is exemplified; "but he that hath ears to hear, let him ear."

It may be objected, if the sins of believers were done away by Christ when he suffered, why should believers pray every day, as Christ hath taught them, for the pardon of their sins? And, 2. what reason is there for watchfulness against sin? for mourning, weeping, and lamenting for daily failings and miscarriages? 3. What need any body trouble themselves to be careful to maintain good works? And, 4. keep a good conscience void of offence toward God and man, when once they have made their calling and election sure? 5. What need of rising early to meditate on the scriptures, and pondering them in the heart, and praying

continually for farther light into the mystery therein, seeing God hath promised to write his law in our hearts, and to send his Spirit to bring all things to remembrance? John xiv. 26. 6. What need any one spend his whole life in investigating the truths of God, seeing God hath said, "We shall be all taught of God?"

Not only the Jew, the Papist, the Socinian, the Turk, the Arminian, bring their whole volley against this living on what God in Christ hath already done in perfecting the work on the cross, saying, this will hinder a holy life; as good never a whit as never the better, if my good, holy conversation will not contribute to my advancement in God's favour, and to my salvation; and that Christ hath, and doth work all our works in us, and for us, we had as good sit still. Not only so, but carnal reason and corrupt flesh in a true, sincere gospel believer, often raises clouds and disputes, and saith, if all my sins were laid on Christ on the cross, and if all were then by the Lord Jesus satisfied for; if Christ then "made an end of sin," and "brought in an everlasting righteousness" for me; if Christ then became the end of the law to every one that afterwards believe, what need I (upon the least miscarriage or omission) to wait on God daily and duly? What need I be humbled and repent? What need is there of seeking all opportunity of pouring out my soul to God, of bathing myself in tears morning and evening, in private, and in the family worship, of being swift to hear, and worship in the public?

To which I might answer with indignation, O horrid, horrid! horrid flesh at the best! that always resists the Holy Ghost; the flesh doth, and will lust against the Spirit, as long as flesh and blood in our sinful nature is carried about with us; but "let God be true, and every man a liar" that opposes his truth, that the Lord did from eternity in decree, and in the fulness of time actually on the cross "lay on him the iniquity of us all;" and yet this is so far from encouraging true grace in a believer to be idle and negligent, that without believing this, he cannot be profitably industrious

I answer, first, to, what shall I not pray for the pardon of sin because God hath laid my sins on Christ, and hath done them away in him? Go tell a thief in Newgate, you need not take out your pardon before the assizes, for the king hath been so

gracious through the intercession of a good friend of your's, as to sign a warrant for your pardon; but you need not trouble yourself to take it out; nay, you need not send to your friend to get you it before the assizes, that you may have it by you to shew to the judge at the assizes: would he not be ready to spit in your face, and say, why do you banter me thus? How can I be satisfied, if I do not see my pardon? and how can I appear before my judge with comfort, if I cannot tell him I have my pardon in my pocket? nay, the hangman will truss me up on the execution day, if I cannot shew my pardon before-hand. No man can persuade this poor wretch it is needless to take out his pardon; no more can any false reasoning hinder a true sincere servant of God, that hath true faith in the Lord Jesus, from suing to God in Christ's name every day for a fresh sense of pardon, and from taking out, under the broad seal of heaven (the Holy Spirit) a full pardon every day, seeing we sin daily, and may have the Spirit to seal our pardon every day upon our asking; "for he gives the Spirit to those that ask him." So that the true believer is under a divine necessity to seek every day for a discovery of that to him in his mind and conscience, which he finds in the word, that the Lord hath laid on Jesus his iniquity, and therefore he prays for the pardon of them; that is, for a fresh sense thereof in his spirit, by the sealing of God's Spirit, who "is the earnest of the inheritance unto the redemption of the purchased possession:" that is, as I conceive still all along, the Spirit seals, and the Spirit comes in as an earnest to secure the inheritance; and this he continues to do every time the soul is helped by the Spirit to call and cry for this pardon; and when the soul doth find, through infinite rich mercy, this Spirit is given upon his seeking for daily pardon of daily and all sins, this is so far from hindering him the next day from seeking the same entertainment, that he cries, with those in the gospel, "ever give us this bread." Will a man that hath a good appetite, and finds the comfort of eating good strengthening food to-day, say, when he is a hungry to-morrow, I will not feed to-day, because I fed yesterday? No, but my feeding yesterday enables me the better to feed to-day. So this seeking and getting power to feed on Christ to-day for pardon, encourages and helps to feed on him with the better stomach for pardon to-morrow: and therefore it is the believer cries to him, "give us

this day our daily bread" also, that I may feed and feast on thee and thy righteousness, *mine*, for the pardon of all my sins.

But then comes in a sly insinuation; if I seek for pardon every day as long as I live, then I am not fully justified so long as there is one sin to be pardoned; and so justification is gradual, and goes along with sanctification, and is not perfected, till sanctification is perfected at death. O, how Satan will wind and twist himself to keep poor souls in doubt! and hinder them from rejoicing and triumphing in the Lord Jesus, by casting this damp on their spirits, you are not justified through the blood of Jesus. But this is downright Popery and Antichristianism, for " by one offering he did perfect for ever those that are sanctified;" that is, those that believe; for none ever did, or can believe, but such as are sanctified; he does not say, those that are perfectly sanctified; but if the truth of sanctification be in any soul, he is perfected by Christ's one offering, and so this foul evil spirit (of justification in part) is slain.

Then for watchfulness against sin: what need that, if all is pardoned? Here comes in the old enemy Satan, and tells a believer, what need you watch against sin? it can do you no hurt, you have a present remedy ready, it is but applying the blood of Christ by faith, and then according to your opinion, Christ being made sin for you, your sin is done away.

To which a Christian answers with indignation; you that say, a man may sin because the remedy is ready; I say you never yet truly tasted of the remedy to recover you out of your sins. If you had known how dear the medicine for your cure cost Christ your beloved, and how dear repentance is, and how near it goes to the heart of a true penitent, you would not argue so doltishly, that a man need not watch against sin, because there is a cure for it. Just so a fool might argue to his physician, and say, Sir, you have by the calcinating your own blood, obtained the true elixir, or *aurum potabile;* and I thank you, you gave me a vial full of it, that will last all my life; and I poisoned myself the other day, and took one drop of your elixir, which presently carried off all the poison; and now I have this by me, I care not how much poison I drink. His physician would answer him; but did not the poison make you lose your taste a long while? Yes; I had no relish of my meat: no more hath the soul that lies in sin. And did it not

even blind you? Yes; I thought I should never have seen any more, my eyes were so strained with reaching to vomit up the poison: so it is with every Christian as to his sin, notwithstanding his interest in Christ, if through temptation he be fallen into sin, before he recovers. Nay, and did not all your hair come off your head by the poison? Yes; and it was a good while, like Samson's, before it grew again; so that I was ashamed to look any man in the face, till my hair was grown. And now you will drink poison again, saith he, will you not? I would go a good way to see such a fool; I think nature hath scarce ever produced such an one; I do not speak of lunatics, mad people. And shall we think the true believer is the only fool in the world, that will not watch against taking the poison which costs him many sighs and tears before he is rid of it; because he hath the true *aurum potabile* by him, " the blood of Jesus to cleanse him from all sin?" God forbid! And they that make the objection, do it only to lessen the value of Christ's blood, and to bring in their holy watchfulness for a part of their righteousness, to concur, or in order to their justification.

Watchfulness hath a blessedness attending it, without placing it on the bench with Christ's righteousness. " Blessed is he that watcheth and keepeth his garments, (Christ's righteousness close girt on him) lest he walk naked, and so they see his shame." And so that *remora* is removed.

The next outcry of carnal reason, and of the self-justiciary, of the Socinian, Turk, and Jew, is, what need any mourning for sin, and lamenting? what need of bitter herbs of sorrow? what need to go with weeping and supplication? If Christ was made sin for me, and all my iniquity was laid on him, then I may rejoice and sing the song of Moses and the Lamb, " The horse and his rider he hath cast into the sea, but sorrow and sighing shall flee far away," Isaiah xxxv. If my tears will not help to wash away sin, then it is as good be merry when I fall into sin, as to mourn for it.

To this the scripture makes abundant satisfaction, shewing that " godly sorrow worketh repentance to salvation not to be repented of;" and that it is next to impossible a true believer should be sensible of his sin, and not mourn: when Peter was looked upon, " he went out and wept bitterly," for denying his

Lord and Master. And it is the great gospel promise, not only to the nation of the Jews, but to every spiritual Jew, Zech. xii. 10, "They shall look on him they have pierced, and mourn." He is a sorry Christian that doth not find the love of God shed abroad in his heart, constrains him to weep and lament for his wounding his blessed Lord by his daily miscarriages; not that I do condemn any truly humble soul, in the sense of his sins, that God doth not afford that blessed gift to, of shedding tears every day in secret before the Lord for his transgressions. I believe it is the grief of many they cannot vent their sorrow in tears, but it is the contrite heart is most acceptable to God in Jesus Christ: and yet I suppose when God doth enlarge such hearts to pour out their souls in tears, they are abundantly refreshed with such helps from God to enable them so to testify their sense of their sins, and God's love in pardoning them. But though some can weep but seldom, yet all true saints concur in this, that they would be glad, if every time they approach to the throne of grace, to God in Christ, in secret, in the family, or in public, if God would strike the rock of their hearts, and cause the waters to flow forth: and when God doth make their souls as a watered garden, they bless the Lord for it, and yet are far from applauding themselves for it, or thinking that this must come in for a snack of their acceptance with the Lord, this being only some fruit of their acceptance, not a cause of it; Mary being "forgiven much, she loved much;" and this love broke out into streams from her eyes, wherewith she washed her Lord's feet: and it is seldom better with any sincere believer, than when the Lord helps him to do so likewise. So that the sense of God's love in Christ renewed on the soul every day, is so far from hardening in sin, as carnal reason imagines, (and must imagine so long as it is carnal) that nothing more melts the soul. I would ask such a poor creature as knows no more of the way of God's grace to the soul, than to think the knowledge of God's free pardon of his sins in Christ, will rather give him encouragement to go on in sin for the future, than to lament and weep for his past miscarriages. If his own father should come to him and say, You have been a bad son, though I am your tender father; you know such a time you met me, and robbed me, another time you did spit on me, nay, you threw me down and stamped on me, whereupon I

made my will, I disinherited you, I left you not a farthing; but my bowels have yearned to you, you are my son, I cannot but love you, and will try how I may conquer your stubborn spirit; I here give you a deed of gift, whereby I have settled all my estate irreversibly on you; and therewith falls on his neck, and kisses him: would any, but a devil incarnate, forbear to cry his father's pardon for what is past, and melt in tears in the sense of his father's love? And will the self-justiciary say, This is rational so to conclude among men; but when God overcomes with his love, and saith, "Yea, I have loved thee with everlasting love, your sins I will remember no more:" will he say, an assurance of this will not induce to daily godly sorrow? The true Christian argues thus, The love of Christ constrains me to testify my love in godly sorrow for offending him; and he finds, that "he that goeth weeping, bearing precious seed, comes again with rejoicing, bringing sheaves," Psalm cxxvi. 6.

Next it may be objected, If our good works are rejected from being co-partners with Christ in bearing sin away for us, then what need to maintain good works? As well, Why may not some fine flowers be boiled in my broth, which, it may be, will kill me, as be set in a flower pot in the window? The very question shews the ridiculousness of the suggestion; because my good works may not come in to poison my justification (as they will assuredly do, if I join them with Christ's righteousness for that end) therefore I must not beautify a holy conversation with holy walking; because the lady of honour at court may not supply the place of the queen's bed, therefore she may not stand in the presence chamber, to adorn the court, and wait on the queen. "To do good, and communicate," is a gospel duty, and "with such sacrifices God is well pleased," as they come to him in the name of Christ, as attendants on him; and the free grace of Christ's being made sin for us, is so far from discouraging or evacuating a holy conversation, that as the apostle saith to Titus, "The grace of God teacheth us to deny all ungodliness, and to walk righteously," &c. And when David had obtained great benefits from God, he cries out, "What shall I render to the Lord?" Psalm cxvi. "He that hath tasted the Lord is gracious, will be desirous to grow by the sincere milk of the word," 1 Pet. ii. 3. Though the righteousness of faith, be a righteousness "without works," Rom. iv. 6; and though it be "by grace, not

of works," lest an Arminian should boast; and though "as many as are of the works (the works, not ceremonies) of the law are accursed," Gal. iii. 10, yet the Lord Jesus commands that our "light should shine before men;" and the apostle requires, that "they that believe, be careful to maintain good works," because "faith without works is dead." But here lies the difference between the true evangelical believer and the self-justiciary, that comes in with his, as it were by the works of the law; the one works from a divine principle, from the new nature received, that is to say, from life, as the branches bring forth fruit, from the union to the root; whereas the other labours and toils all night, and catcheth nothing, because he casts not his net on the right side of the ship, according to Christ's word; he does not own himself wretched, miserable, poor, blind, naked, and therefore does not come to Christ for his gold, white raiment, and eye-salve; for his divine nature, the true gold; for his imputed righteousness, the true complete raiment; nor for his Holy Spirit the blessed eye-salve: but he comes with his gifts, parts, long prayers, deep humiliation, abundant charity, good nature to forgive his enemies, (every one but the spiritual man, him he cannot forgive) and now, "God, I thank thee, I am not as other men;" I am none of those wicked sinners that hope and trust for salvation by mere free grace in Christ; but I have washed myself in penitential tears, and I walk inoffensively to all the world: I have lived well, and I do not doubt but God will have mercy on me when I die, for Christ's sake. They bring in righteousness for fashion sake, but for sole reliance, and dependence on him alone for righteousness and life by faith in him, the Lord their righteousness, you talk canting to most people when you mention it. I met with two passages lately, and believe I may with five hundred in a day of the like, which confirms what I say. "O, (said one of a dear relation dying,) I am confident it will go well with him, for he was a good liver all his days." But, said I, without faith in Jesus, his good living will not carry him to heaven. The other was from a great person that said, "God, that had mercy on the beasts that cry to him, would much more on him." Aye, said I, if you cry in the name of Jesus, not else; which was rejected as canting: and this is the upshot of neglecting Christ made sin for us.

Another objection may start up, and

and he may say, you allege that Christ was made sin for all believers above one thousand six hundred years ago, when he hung on the tree; and thence you conclude, "the worshippers once purged, should have no more conscience of sins," Heb. x. 2. Then when a man hath by faith laid hold on Christ for life and salvation by him, and being by Christ's once offering himself, for ever perfect, what need hath that man to exercise himself "to have a conscience always void of offence toward God and man?" Acts xxiv. 16. And what need he take heed to do nothing that may make his conscience fly in his face?

I answer, there is much need every way; for though sins and miscarriages shall never damn a believer, yet they sadly sully his evidence, and worry his conscience, that he may walk in clouds and darkness many days. Therefore the apostle, and every good man is earnest for the "testimony of a good conscience;" to "keep faith, and a good conscience," 1 Tim. i. 19. He is for joining them in conversation, but not in justification; that is to say, he is for "faith in a pure conscience," as the apostle words it, 1 Tim. iii. 9, that is, he would keep that rare jewel of faith in the clear perfumed cabinet of a pure conscience; for he knows by sad experience, that is an experienced Christian, that the least guilt upon the conscience of any sin fallen into, will cast a mist upon the jewel of faith, as the breath of a toad upon a sparkling diamond, will obscure its rays, till the diamond be wiped. The truly conscientious soul is so far from neglecting the peace of his conscience, because his sins were all perfectly done away by Christ's being made sin for him that he flees every day, in the virtue of Christ's once bearing his sins, for the sprinkling his conscience with the fresh application of Christ's blood, by faith in him, for the cleansing his conscience from all dead works. He knows, that if he straggle out of the way in a vain conversation, the Lord Jesus, the great Shepherd, will let some stings fall into his conscience, that, like the shepherd's dog, shall teaze and tear his mind, that he shall have little peace, till he returns to his rest by fresh repentance, and actings of faith on, and communion with, the Lord Jesus, and fetching from him fresh power to walk in some measure answerably to his good pleasure. Thus he looks after "the answer of a good conscience," 1 Peter iii. 21, not by outward washing of the filth of the flesh, but in the virtue of the resur-

rection of Jesus Christ from the dead. He looks to Jesus effectually made sin for him, in that he not only died for sin, but is risen again; and from thence it is, he continually, upon every occasion, fetches his peace of conscience. The true believer is so far from taking the opium of a counterfeit faith for carnal security in his sins, to lull his conscience asleep, because Christ died for sinners, that he makes use of the blood of Christ, once shed on the cross, for his cordial every day, to quicken all his vitals, and to make his blood and spirits circulate vigorously "in all holy conversation and godliness," that so "he may be manifest to his own conscience," to God, and the consciences of others, 2 Cor. v. 11. The sincere believer, finding that Christ was made sin for him, he is for making all the advantage thereby that may be; he is for "coming boldly to the throne of grace" thereby; but this he cannot do if his heart condemn him, which it will do, if he have not a good conscience: therefore he is daily looking after his conscience, that for every default he may get it fresh sprinkled with the blood of Jesus, by true and lively faith in him, that so his heart may not condemn him; for "if our heart and conscience condemn us not, then have we confidence towards God," 1 John iii. 21.

The next objection I have a particular reason to answer, which is, If Christ bare our sins, and hath secured our salvation thereby, then what need we spend much time in studying the scriptures, and investigating the holy word of God, as one said in reflection on a friend to him and the truth; "What need he take such pains in the scriptures, if Dr. Crisp's doctrine be true, that the sins of believers will do them no hurt?" To which one might answer, What need a pardoned malefactor be other than a sot, all his days after his pardon, and sit smoking a pipe, and drinking his pot ever after, seeing now he is safe, what need he study his prince's excellencies that pardoned him? But Dr. Crisp's doctrine may be true, from God's having laid on Christ the iniquity of us all, that "all things shall work together for good to them that love God;" even their sins shall, by Christ's managing them, be so far from doing them hurt, that they shall be an occasion for them to walk humbly before God all their days, upon the sense of them, and thus work for good, and do them no hurt. And yet still, he that is under a sweet satisfaction that they are pardoned through the blood of Jesus

Christ, may think himself obliged to be daily more and more studying the word of God, and to lay out his time and strength in getting out the marrow and fatness of the word wherein his pardon is contained. It is a dreadful *non sequitur*, I think, to say, that because a believer knows his sins shall not hurt him, Christ having borne them away, therefore he must not endeavour to grow in grace; and if he ought, and cannot choose but study to grow in grace, how can he better do it than by the word and prayer? For, saith the apostle, "Grow in grace, and in the knowledge of our Lord Jesus Christ," 2 Pet. iii. 18. And how can we increase in the knowledge of Christ, but in his word? So that the investigating, pondering, writing out, praying over the word, may be done as well out of love to Christ, from a sense of pardon, as from fear of hell, and to procure pardon. David, that had as much ground as any man to believe his sins were pardoned, (for God sent an immediate message to him by the prophet Nathan, saying, "God hath put away thy sin," 2 Sam. xiii. 12,) yet he was not of that mind, What need any study the scripture, if nothing will hurt a believer, or (which is tantamount, nay, better) all things shall work for good to those that love God, for he extols the word, Psalm xix. "The commandment of the Lord is sure, making wise the simple;" and cries out, "O how I love thy law!" and well he might love it, for it made him "wiser than his enemies," Psalm cxix. 98. Nay, he had "more understanding than his teachers, for thy testimonies are my meditation," saith he, verse 99. Nay, which can hardly be borne by some grave, ancient perons now-a-days, to have their juniors exquisite in the word, "he understood more than the ancients," by the word, verse 100. This were a theme fit for the pen of an angel, to set down the excellent advantages of meditating in the word night and day; and the knowledge of Christ being made sin for a poor soul, is so far from throwing him off from perpetual tracing, searching, digging, diving into the word, that he thinks none but a pardoned soul, none but he for whom Christ was made sin, can take true solid joy and peace in the word, or at least, so much as he: he finds every promise a cordial sent him from his beloved; every threat is for sin, a spear that pierced his beloved's side and soul; every precept a flowery path for him and his beloved to walk in together; every history a

love story for him and his beloved to tell to each other; every prophecy a love letter from his beloved, to acquaint his spouse of the material transactions that shall be before and at his nuptial day, which makes the soul long for the happy consummation of all his joys, in the full enjoyment of its beloved. Upon all which he cries out to Jesus, "My beloved is mine, and I am his; he feedeth among the lilies, in the beds of spices, (in the blessed garden of the word) and there will I give thee my loves," Cant. vii. 12. Here it is where the soul hath got his birth, there he gains his nourishment to eternal life, even by the word: here it is "of his own will he begot us, by the word of truth;" and here the "new-born babes do grow thereby," James i. 18; 1 Peter, ii. 2. He begets by his word, by shewing Christ "is made to us of God righteousness," as well as that "he was made sin for us;" that when we were "dead in sins and trespasses, he quickened us by grace;" that when we were as loathsome dead abortives in our blood, and none pitied us, then he "entered into covenant, and said live:" and this being done, here it is also we grow by the word, he being "made to us sanctification, washing us by the renewing of the Holy Ghost:" "Then washed I thee with water," saith God, after she became his, Ezek. xvi. 8, 9.

Thus is Christ found out more and more in the word, to be first made sin for us, and then righteousness to us, and also in us. Therefore I conclude, if any soul have tasted that the Lord is gracious in letting him see that Christ his passover was his propitiatory sacrifice, made sin for him, he will endeavour to be ever entertaining sweet communion with God in his word, the grand charter, which contains this root, privilege, and all the branches and fruit that grows and flows from it; and herein with God's assistance, I desire to meditate night and day; and that not only because it is God's command, Deut. xvii. 19, "he shall read therein all the days of his life;" but because therein I find Christ was made sin for us, that "we might be made the righteousness of God in him;" therefore the love of God constraining beyond the command, I hope thereby to make this my work; and I am sure the "Lord's having laid on Christ the iniquity of us all," and the knowledge that Christ bare our sins, is no *remora*, but a spur to this heavenly work, however it be traduced by self-justiciaries.

The next objection, and last, is an objection of the whole legion of self-justiciaries. If Christ have done this great work of bearing our sins, and a poor sinner comes to believe this, and is justified by faith in Jesus, then what need of repenting, and all the concomitants of it? for the business is over, the sin is done away, and we may take comfort therein.

But doth not the scripture say, "rejoice with trembling?" Psalm ii. 11. Cannot a poor soul at the same time he looks to a bleeding Jesus on the cross for his sins, (as he ought to do upon every commission or omission that he is sensible of to be evil,) cannot he both rejoice that God hath given this Jesus, and Jesus hath given himself to take, or bear away our sins, and at the same time lament and mourn over his cursed nature and practice to sin against so much love? It is said, "they shall look on him they have pierced, and mourn." They shall look, there is faith, and the joy of faith, that Christ was made sin for them: "and they shall mourn;" there is godly sorrow flowing from faith. Now I would ask one of these justiciaries, suppose after their Majesties have in parliament passed a free act of pardon, and one that hath been guilty of packing and bribing juries, and should after this pardon run into a worse crime, and enter into combination to bring in a foreign army to cut all Protestants' throats; and this person should be taken, and the matter proved against him; and suppose this man being condemned, God should convince him of his wickedness, and he should, more out of a desire to save the nation than his own life, confess and discover all the accomplices of his treason, and thereupon should receive a new pardon, will this new pardon hinder him from repenting of all his past unworthy carriage to his country, or for any new miscarriage he may fall into, by falling into the company of his old companions? No, surely, if his former conviction were sound; this any friend to ingenuity would judge, and say, this man doubtless would upon all occasions acquaint his prince of his grateful sense of his pardon, with abhorrence of his former faults, and of his bad nature, of ever having an ill thought again towards his prince and country. And shall not the love and grace of God much more constrain a pardoned sinner to lament and bewail every miscarriage toward his God, who is the God of all grace? But wretched nature will be carping, and saying that if a man believes all his sins

past, present, and to come, were laid on Christ, this tends to licentiousness, and hinders godly sorrow for sin, and yet at the same time men will allow that a prince's pardon may so far oblige a malefactor, as to engage him to faithfulness ever after, though God's pardon will not. But let us see what the scripture saith. Paul, we all know, was a great sinner, notwithstanding his pharisaical righteousness, and concerning the law, blameless; his secret enmity against the grace of God, as it was revealed in Jesus Christ, for the full and free pardon of sinners, was so great, that he hailed the professors thereof to prison, and breathed out threats and slaughter against the disciples of Jesus; and every one of that way he was bringing them prisoners bound to Jerusalem. Methinks I hear him telling his story to the high priest thus; Sir, I pray give me letters to Damascus to bring a parcel of sectaries to Jerusalem, to be put to death, as Stephen was, whose clothes I kept; for they ruin our holy law, and holy way of living; they are for salvation by faith in Jesus, their righteousness, without works; this will cast a slur upon all our pious devotions, for if once this heresy prevails, that men may be saved by faith in another, and that Christ bare our sins, then our sacred temple and sacrifice must down; nay, our righteousness and holy walking will be slighted; this will be counted loss and dung for the excellency of the knowledge of this their Jesus: therefore, though I have been thundering in the pulpit against them, as a company of libertines, and that will not do; now I desire they may feel the lash of the high priest's discipline, such as Stephen had: do but give me commission, and I will warrant you I will tame them; they shall not prate at that rate, that Christ is their righteousness; I will make them sing another tune, and say, our good works, our daily sacrifices, our prayers, alms, &c. concur to justify us. Having made his oration, he gets a commission, and away he gallops tantivy, till the Lord Jesus met him, and in the career of his wickedness converts him: so that now he cries out indeed, his own righteousness, as well after his conversion, as before, was loss and dung. Well, but what kind of life doth he live after this free grace, this pattern grace to the worst of sinners? doth not he live as he list? Yes, his holy list: doth not he throw off holiness, and purity, and repentance? No, he laboured more abundantly than all the apostles, in watchings,

fastings, prayers, &c. and did he not hug himself in these rags? Did he not reckon them to concur to his justification? No, no! he was not for being justified, "as it were, by the works of the law," but for being found in Christ. "I live, not I, but Christ," saith he; he is all for Christ. But Paul was an extraordinary man, (it may be said) you must not set him for an example, say the Papists, concerning assurance of salvation; and so may self-justiciaries say concerning his holiness, upon assurance that Christ was made sin for him. But I say in this business, "he was set forth by Christ for an example to them that should afterwards believe," though they be the greatest sinners in England; though they be so great, as having persecuted the saints of God this thirty years, and imprisoned some thousands for preaching the gospel, and hearing it, and they still have that heart-burning against the servants of Jesus Christ, that they would bring in French dragoons to disciple us to their religion, by cutting the throats of millions of Protestants; yet if God give them a saving sight of Jesus, to lay hold of him by faith, they also may be saved, as Paul was; and they will then be far from saying, now we have seen Jesus our Saviour, we will go on and persecute the holy seed; but would walk diametrically opposite, and manifest that the grace of God having appeared, teaches to live righteously, &c. But,

From Paul a great Pharisee, I will go to Mary a great sinner, one out of whom our Lord Jesus, in his love to seek and save the lost, cast out seven devils, whereof whoredom might not be the greatest. When Christ touched her heart with his grace, and manifested to her, that "her sins were forgiven," how doth she carry it? Doth she say she hath no need to be humble, and to repent, and to shew the fruits of it? Doth she say, now I may be brisk and merry with worldly jollity; for I find by my faith in Jesus, my sins are forgiven? No, but the quite contrary is her practice, as in Luke vii. 38, "she stood at his feet behind him," there is her humility; and weeping, there is a fruit of her godly sorrow; "and began to wash his feet with tears:" she that had a right to his lips which were clean, and pure, and needed no washing; so that having faith, she might say, "let him kiss me with the kisses of his mouth:" she, with humble Abigail, would rather cry, "let thine handmaid be a servant to wash the feet of the servants of my lord:" and to do it with tears,

shewed the abundance of her godly, humble sorrow. Those blessed feet which were soiled with the dirt or dust of the country by his going about to proclaim salvation to her, and all sinners who come to him, how beautiful would she reckon those feet that brought glad tidings! and would, what in her lay, make them outwardly beautiful by bathing them in her tears; and to shew her honour to her Lord that had pardoned her, she dishevels her locks, she makes a towel of her beautiful hairs, that doubtless had before been a net to catch the foolish flies, her paramours, and with these she wiped her Lord's holy feet; then to testify the greatness of her humble love, she kisses them. Oh! how with ravishment may we conceive she runs over all the parts of his feet with her soft lips! from the heels to the toes, the plant and top, kissing, and saying within herself, O dear and tender feet! O sweet and blessed feet! to bring salvation to so vile and wretched a harlot as I am! I could even swallow up these precious feet; every toe is a treasure more worth than the Indies; every nail of his toes is a pearl more orient than the sun: what! this Jesus love me, and give himself for me! and these divine feet bring him hither to publish this salvation for me! I have kissed them this hour, till Simon is ashamed of me; I will give them the other kiss before I leave them; and when this is done, now she shews the fruit of her faith, "and anointed them with the ointment;" as Christ's lips had poured forth a perfumed ointment to her soul, in declaring the forgiveness of her sins: now, Lord, take soul and body, saith she; now I freely bestow on my Lord this costly ointment; I will let all the world know I value my beloved's feet more than all costliness. How much more then, do you think, I prize his head, his heart, his soul! Simon seeing all this ado made by a strumpet, reflects upon Christ's omniscience, as if Christ did not know she was a sinner; for sure might he think, being a devout Pharisee, Christ would not let such a filthy beast, with her seven devils, may be, murder, pride, drunkenness, whoring, and the like, touch his feet, or come near him, if he knew what a creature she is. But Christ not only knowing what she was, but what this Pharisee thought, propounds a plain question, so plain as may stop the mouth of all cavillers against free grace, as if a holy life did not flow from it, and of all that say the knowledge of Christ's bearing all our sins, is the way to teach men to live loosely: and saith to him, "Simon, I have

somewhat to say to thee," and I wish all the world of self-justiciaries would mind it; "There was a creditor (God) had two debtors, one owed him five hundred pence, the other fifty, and when they had nothing to pay," (when neither the pious nor impious had any thing to pay, for when we have done all, we are unprofitable, and cannot pay the miscarriage of the last minute) "he frankly forgave them both." Tell me, therefore, (saith Christ to him, and I to all that justify themselves, Luke x. 15, and trust in themselves, Luke xviii. 9,) "Tell me, which of them will love him most?" Simon said, "truly, I suppose, he, to whom he forgave most." Simon was afraid Christ would catch him, and comes out with his suppose; and Christ immediately trips up the heels of his self-confidence, and saith, "thou gavest me no kiss," thou thoughtest it enough to shew a popular respect to me in making me a great entertainer; but for kissing me, and shewing thy strong, affectionate love to me, in not being ashamed to kiss me, this thou hast forborne; "but this woman, since the time I came in, (for at least an hour together) hath not ceased to kiss my feet;" she thinks she can never do enough to testify her grateful sense of my infinite love, to take away all her sins. And Christ draws the conclusion, which I quote the whole for, and saith, "her sins which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little."

Here is a full proof from her practice, and our Lord Christ's comment upon it, that the sense of forgiveness, which is by our sins being borne by Christ, puts the soul upon our love to Jesus, and love will put upon doing all the will of God, especially upon mourning and repenting upon every transgression, set home upon the soul: and they that have most forgiven, when a sense of this comes through the illumination of the Spirit, working faith afresh on the Lord Jesus, as being made sin for them, when they see most of this, then they love most, and shew it, as this women did: when they see that all their murders, adulteries, idolatries, witchcrafts, frauds, thefts, drunkenness, cursing, lying, and sabbath-breaking, are borne away, and forgiven by Christ. And O that such as these might hear the Lord Christ's call to them, Matt. xi. to come to him, and live: these will love much, and be ever abhorring themselves in dust and ashes; and to whom little is forgiven, as to them that have been

holily trained up, and have had a still, easy conversion, and have lived all their days without any open noted sin, these, without special grace to see daily the plague of their hearts, containing all sin in them, ready to break forth into act, they will love but little But I think there is no believer, but if the Lord help him to search his heart, though God in rich mercy have kept him all his days from open sin, but may find a bottomless pit of all evil there, to engage him to fly for refuge to the blood of sprinkling, from whence he may take occasion, by faith in the Lord Jesus, to say, "much is forgiven," infinitely more than all the angels in heaven could or can make satisfaction for, because they and all believers in heaven and earth cannot satisfy divine justice for any one sin: therefore much being forgiven, by Christ's being made sin for me, I cannot but love much, and endeavour to shew it in all holy conversation. And O that all that name the name of the Lord Jesus, to be their righteousness and life, may so do!

Thus, I have, to the comfort of my own soul, (to the praise and glory of God be it used) travelled over some part of the field of the gospel, to collect and illustrate several scriptures that hold forth Christ lifted up on the pole of the gospel, as made sin for poor sinners on the cross, "bearing their sins:" and to this man let us look, of whom it is said, "But this man, after he had offered one sacrifice for sins, (and after he came to do the will of God, it is said, 'By whose will we are sanctified, through the offering of the body of Jesus once for all,') and by one offering hath for ever perfected those that are sanctified:" to this man, I say, that sanctifies his people by the offering himself, and "by one offering for ever hath perfected those that are (thus) sanctified:" not by their own righteousness, but by offering his body once for all, to him let us look by faith, and beg of him to make good his word, "I, if I am lifted up from the earth, will draw all men to me." It is the lifting up of Jesus, setting him forth as crucified on the cross, there made sin for us, that by the operation of the Spirit in the word, draws all men, the worst of sinners, stubborn, self-willed ones, to him; to whom let every sensible soul say, "Draw me, and we will run after thee."

If now, after this abundant proof of the sovereign grace of God to make Christ to be sin for his people (by laying their sins on him), any sin wilfully, after receiving of the knowledge of the truth, the apostle gives them their doom that rejects this, and

cavil at it, and saith, "there remains no more sacrifice for sins." The apostle had been treating of Christ's offering himself for sins, as the beasts were made sin-offerings for sin; now, saith he in Heb. x. 29, this Spirit that hath manifested this, that "by one offering Christ did perfect for ever those that were sanctified, by the offering of the body of Jesus," verses 10 and 14. This Spirit is a Spirit of grace, and those self-justiciaries that reject this grace, "they tread under foot the Son of God, they account the blood of the covenant unholy;" nay, and this carping at the sins of believers being done away by Christ, is doing despite to the Spirit of grace; a dreadful word to all that slight so great and free salvation; for "if they died without mercy who despised Moses's law, of how much sorer punishment shall he be thought worthy, that undervalues the blood of the covenant?" Which, the denying it the honour of perfectly washing away of all the sins of believers, doth do: such do not love the Lord Jesus, that would any way eclipse his glory of being the alone, full, and complete Saviour, but will join our righteousness with his for our justification: and of such the apostle in his zeal for the blessed Lord Jesus, "who loved him, and washed him from his sins in his blood," saith, "If any man, or an angel, (if an angel of the best church under heaven) bring any other doctrine, let him be accursed;" and if any man, though he be as devout as Cornelius himself, if he "love not the Lord Jesus, let him be anathema maranatha," which the Lord deliver all that seriously read this from. Amen.

Christ the First Gift Before Grace.

DR. CRISP'S ANSWER

TO

AN OBJECTOR AGAINST HIS ASSERTING CHRIST TO BE THE FIRST GIFT IN CONVERSION.

WRITTEN BY HIM ANNO 1641.

WHICH VINDICATES THE SERMON PRINTED ON ROMANS VIII. 32.

DR. CRISP'S ANSWER

&c. &c.

MR. WARNER,

I AM sorry your neglect of the fittest opportunity of a conference, after the sermon, hath occasioned the waste of so much time in writing, and your scandal to my ministry, in your unadvised taxing me in the presence of you know not what strangers, in an inn, (I suppose at Marlborough) which, I believe, upon better consideration, you would not have done: besides which, the slipping that opportunity hath occasioned the misrelating of many passages in my sermon, which I am apt to construe the fruit of forgetfulness: all this might easily have been prevented. But I am glad to see at last your profession (I will believe it is sincere) of the spirit of meekness, in your excepting against my sermon; I trust the Lord will keep my spirit in the same bounds.

You tell me I looked for contradiction from grinning dogs, you are in the right; but not from godly, painful ministers, such as I hear and believe you are; I expected it from persons that are enemies to the free grace of God in Christ, and such as smell of Romish self-sufficiency; but I am not of your belief, that a man cannot look for contradiction, if the point he delivers be taken *pro confesso*, unless you mean among orthodox professors, except you can imagine all sorts of hearers are such, which I think you do not; for Paul met with it, nay, Christ himself, when they preached truth: therefore a minister of the gospel may look for it.

The doctrine I raised out of Rom. viii. 32, was, as you relate it, in effect, saving that you change one main word, "The Lord Jesus is the first gift which God bestows on a man when he means to save him," say you: I said, "when he means to convert him." It is true also, that I opposed the priority of this gift of Christ, to the priority of any gift of preparation, as

humiliation, contrition, and the like, before Christ be given. For that of Isaiah xlii. 6, I did infer thence, That Christ is first given to open blind eyes, and that they are not opened, (I mean, sanctifiedly) till he be given. That which you call my first reason, was delivered but by way of illustration, to clear it: the reason was, that God takes this order to secure his people, that he will not withhold succeeding mercies; being an argument, *á majori ad minus*, the gift of Christ being the greatest: I urged, that the apostle in the text presseth the same argument.

My second reason was, in substance, as you deliver it, because Christ is the Head, Fountain, and everlasting Father.

For my use of exhortation, it is misrepresented; I never said, men should not be troubled with sin, nor labour to get a broken heart; but thus, that men begin at the wrong end of the bottom, that think to wind any graces from God first, and then seek after Christ; this I called pumping at a dry pit; and that therefore whoever will go smoothly on, they must begin with getting Christ first, if ever they mean to be one jot better than corrupt nature can make them.

Now as pertaining to your limitations, &c. I shall endeavour (Christ assisting) to answer them with the spirit of meekness.

Your first limitation you deliver in these terms, that Christ is the meritorious cause of all other gifts and graces, is most true; what you mean in propounding this, I know not, I willingly assent to it; I know you cannot say I spake against it: if you mean that Christ is only the meritorious cause of all other gifts and graces, and carries no other stroke in them, but only to merit them; then certainly this limitation of yours will not hold water; for you know that he hath not only merited faith for us, but he is also "the author and finisher of it," Heb. xii. 2. St. Paul calls the faith by which he lived, "the faith of the Son of God." The apostle tells us, that "in him all fulness dwells:" and St. John saith, "of his fulness we receive grace for grace," John i. 14, 16. I hope you will not say, that all this fulness is only a fulness of merit, and not a communicative fulness, to distribute grace. Had I said as you seem to intimate, I ought have said by this limitation, namely, that Christ is only the meritorious cause of all other gifts; I should tax myself for preaching false doctrine: if you meant otherwise than this, when I know your meaning, I shall frame some other answer.

As to your second limitation, I cannot agree to it, neither do I think will you, when you consider it again, it being this; the first gift which God bestows on the catholic church, is and was Christ, but not on any, or every particular member, it is not the first. So your sense.

To me it seems very plain, that the catholic church separated from every member of it, is a mere notion, or rather nothing. Separate all the parts of the body from the body, and what remains? Christ is so far from being the first gift to the catholic church, the members being separated, as that he is not at all given to it. Now in this limitation you make a manifest separation of all the members from it; for you affirm, that the catholic church hath such a gift, (namely, to have Christ first) which not every particular, nor any member hath. This limitation therefore, so far as the common sense of the words induceth me to understand it, in my judgment is not good.

As for your distinction about the manner of receiving Christ, with more or less evidence; the thing is true that you say; but it comes not near the point that I handled. These are very different things for God to give Christ, and us to have evidences of it; I spake of the Father's giving him first, from my text; it led me not to speak of the priority of evidences, but of the things given, so that this distinction comes not home to my purpose.

I come to answer your exception against my application of that text, Isaiah xlii. 6, 7. My application of it was this; seeing "God gives Christ for a covenant of the people, to open blind eyes, and to bring out the prisoners from the prison; men must have Christ first, before their eyes can be opened, or they can be brought out of prison." The ground of which inference is this; Christ here is made the efficient cause of such opening and delivering, "he is given to do this." If physic be given me to purge me, must I not have, and take the physic before I can be purged by it? If a man must open a prison, must he not first come to it, before it can be opened, and the prisoner be set at liberty? What can be more clear for any purpose than this for mine? As for your first exception against it, I can find no exception in it; for you say, "This text sets out the sacerdotal and prophetical office of Christ, to which office he was enabled by God." You do not deny he was given to men, as

qualified in this manner, nor can you; for the text saith expressly that he was given, or which is all one, God would give him.

As for your second exception to that text, Isa. xlii. 6, 7, wherein you oppose John i. 5, against my application of Isaiah xlii. 6, 7, namely, "that the light shined in darkness, and the darkness comprehended it not:" whence you infer, that this being the natural condition of men not to comprehend that light, that there must be some supernatural gift wrought on the soul by the Spirit of Christ, before that light, and Christ in that light be received fully into the soul. As for the text you oppose, I find no true opposition in it; for it is one thing for light to shine before blind men, whose eyes Christ opens not, and for Christ to be given, not only to shine to men, but also open their eyes to see it. That text of Isaiah speaks as well of opening eyes, as bringing light; and to such he is there said to be given. In this text you bring, Christ is not said to be given to those in darkness that comprehended not the light. As for your inference or argument from the text, John i. 5, That because of man's incapableness to comprehend the light, a supernatural principle must first be wrought by the Spirit of Christ, before that light, and Christ in it, can be received fully into the soul: I answer, the text out of Isaiah xlii. 6, 7, will tell you, that this supernatural work is wrought by Christ, who opens the blind eyes, being himself first given. You say, it must be the Spirit of Christ: doth this exclude Christ to be the worker, because he doth it by his Spirit? Or can you say, that Christ cannot come first to do it before it be done?

The truth is, "Christ brings his own light, and being come, diffuseth it," that men may see him. As for your instance in blind Bartimeus, from the cure of whose natural blindness, you would infer the manner of curing spiritual: this instance is so far from disproving Christ to be first given before the eyes of the blind are open, that if (as you do) we may infer from natural to spiritual recovery; it is a plain proof of what I said: for, (say yourself) was Bartimeus's eyes open before he had Christ to open them? Sure you will not say so; it is plain that Christ was with him first.

But you say, that Bartimeus representing a sinner to be converted (for so I understand you) had several gifts and graces wrought in him before he partook of Christ's power in restoring his sight: and you instance in, (1.) Knowledge: (2.) faith: (3.) desire: and (4.) prayer: and you say, as in him, so in all believers, these gifts must be wrought before we partake of Christ's power and mercy in taking away the veil of darkness. To all which I answer, that there is a great disproportion and discrepancy between natural previous dispositions towards recovery of natural sight, and spiritual dispositions for recovering spiritual sight. (The farther answer to this is missing.)

Against my application of the prodigal son, you affirm, that he had many good things given him before the robe was given him. Whereto I answer in general, that this is not fully to my purpose: for I said, the father cast himself on him, while he was in his nastiness, before he gave the robe: you should therefore shew what good things a sinner hath before Christ gives himself, or is given of the Father to him. You instance in many good things; as (1.) A godly resolution. (2.) Calling God Father. But pray consider whether the first motive was not the apprehension of fatherhood in him to whom he resolved to go? Was he not a Father to him before such resolution? And did not that consideration come first to his thoughts? Read Luke xv. 17, "When he came to himself, he said, how many hired servants of my father," &c. And further, I pray you consider what it was that made him come to himself: (suppose he represent a dissolute sinner) was it not Christ's looking back upon him, and working powerfully in him, as he made Peter come to himself after his shameful denial? If so, then Christ, the everlasting Father, though he be not sensibly present, till such qualifications appear whereof you speak, yet he may be secretly and energetically present to work such qualifications; nay, certainly he is, and he must be so present to work those qualifications; unless, as I said before, you will think that those qualifications spring from corrupt nature, or some other fountain besides Christ, and so make co-adjutors with Christ, as if he could not do the whole work himself, but must have some first to lay the ground-work for him, which must needs derogate from his all-fulness and sufficiency. If you grant that Christ must come himself (I mean virtually) first, and work such qualifications in sinners, as good resolutions, and owning of him for a Father, and cordial confession of sin, and humiliation, and repentance, and faith,

though secretly and undiscerned, then in this point *convenimus ambo.*

Your next exception is against my allusive application of that passage of Ebedmelech and Jeremiah; you call it an argument, I used it but for illustration, and that only to shew, "that faith comes not to men before Christ, but that Christ brings it along with himself:" and therefore you might have spared the jest you brake about the equal invalidity of this my argument for my purpose, with the unlikelihood of those rotten rags in Jeremiah's apprehension to help him out of the mire. Some furtherance of the work he had by them, whatever he might think, whose thoughts are concealed hereabout; and so it may be, this illustration was some furtherance unto some, at least to give light to the thing intended, though you except against it. I will say no more of this jest, but only desire you, when you deal with such weighty truths, you will be more serious and grave. I come now to consider the objections you make against my allusive application of that story, Jer. xxxviii.

First, you say, it makes more against me than for me; because Jeremiah had actual possession of one end of the rope, before he had any actual near or comfortable possession of Ebedmelech: whereto I answer, (1.) This stands not with the simultaneousness you mentioned before, which was all I pressed at that time. (2.) Ebedmelech was actually as near for the help he was to afford when he stood above, as the ropes were when they were fastened unto him. (3.) It was more comfortable to Jeremiah that Ebedmelech stood at that distance, than to be as near to him as the ropes were, when they were in the pit, because he could do him little good below. So Christ is as comfortably near in heaven to a sinner as if he were on earth; nay more, for he saith, "It is expedient that I go, for if I go not, the Comforter cannot come unto you." Christ is as comfortably near as may be, when he comes, and calls, and brings effectual help to pluck a sinner out of the mire of sin, and makes the means effectual.

Secondly. You object, that this is but one of Origen's old allegories, and they must not be stretched beyond their chief end.

I answer, that allegories have Christ to warrant them, and therefore if any should abuse them, that will not make their use unlawful. As for your caution, not to stretch them beyond their purpose; to this I say, That the chief end of an allegory, is the

illustration of the thing for which it is brought, and it keeps within bounds when it insinuates not any falsehoods, but only clears a truth.

But *thirdly*, you object, that this allegory cannot be understood of the work of redemption. In answer, I did not so understand it then, but only illustrated Christ's bringing faith with himself As for your reason why it should not be so understood, namely, because Christ had no partner in that great work, but Ebedmelech had thirty men to assist him, ver. 13. This reason is not strong enough to make good your assertion; for although Christ have no partner as efficients in the work of redemption, yet he allows St. Paul to say of himself, and other apostles with him, that "they are workers together with Christ;" that is, ministers or servants to him in it: and these thirty men that assisted Ebedmelech were, for ought you know, but as servants to him. Surely it was Ebedmelech that prevailed with the king for Jeremiah's liberty, he struck the great stroke in it. But yet I will not say this allegory is punctual in all things.

I shall follow you in the reasons you give against my assertion.

Your first reason is taken from those words in my text, "for us all," which all you say, Pareus expounds, *omnibus secundum propositum vocatis, et Deum diligentibus;* and thence infer, that faith and love seem to be before the gift of Christ because the text saith, "that Christ is given to them, being so qualified:" herein you think Pareus conceives as you do. For answer, first, You deal not well with the text, to say it saith what it doth not; for the text doth not say, that Christ is given to them, being so qualified with faith, yet you affirm that the text saith so. I pray be more wary what you fasten on scripture texts, and do not father your own sayings on it. 2. Whereas Pareus speaks of those *all*, as called, and loving God, he doth not say, that they had faith and love before Christ was delivered for them, (that is your own) but he means, that all for whom Christ was delivered, do become believers and lovers of God. But to answer your argument fully, it is most certain, that Christ's love to us is first; St. John tells us, that "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins:" and for faith, as I said before, Christ is the author of it. How then can we love God, and believe first, before Christ

be given to us? As for your distinction from Peter Molin, of *non quia fideles, sed qua fideles*, by which you would not have me mistake you, as if, with Arminius, you should hold faith to be the cause of receiving Christ.

You will grant that Christ himself comes and works that faith wherewith we take him: this is all I here seek, "That Christ is given to work faith in men." You affirm, that "faith comes by hearing," and that it is the Lord that gives ears and eyes; you mean, I think, the Lord Christ, to whom the Father hath given all power, or at least, you should so mean. But your inference here is not true universally, that we must hear Christ's voice before he comes in to us; for if you mean the effectual converting voice of Christ, you know that Christ utters that voice within us to our hearts, and therefore he must needs be there, in respect of his power and virtue, to utter it.

You quote Rev. iii. 20; you may see that Christ there means a coming in to solace and comfort such as open to him; for he speaks of "coming in to sup with such an one, and he with him." Now I grant, that Christ doth not thus solace his people, till they open to him; but yet he hath another coming in, when he breaks open our doors, when he makes his own way through our rebellious spirits: "He hath received gifts, even for the rebellious, that the Lord God may dwell among them:" so his people become a willing people in the day of his power: his power overrules them before they comply with him.

Your second argument had not strength enough to overthrow my assertion, if all were truth you affirm in it, and yet you miss of the truth in it also; both which I will shew you very plainly. First, supposing for a while all true which you say, that the grace of sanctification precedes the grace of justification, yea, and that in every respect, without any distinction; yet it follows not at all, that Christ is not the first gift, given before any grace. Nay, I will make it plain he must be the first gift, let what grace will be the first among themselves. I prove it thus: suppose sanctification first, before justification, yet this will not make sanctification disclaim Christ for its author; therefore if Christ be the efficient of sanctification, it must needs follow him as an effect, though it should precede justification. I think you never heard, or at least never believed, that the effect was before its cause.

You will not deny that Christ is the fountain of sanctification; for the apostle tells us, "He hath redeemed us from our vain conversation, and hath purchased to himself a peculiar people, zealous of good works:" here both branches of sanctification are ascribed to him as their fountain. Christ sent Paul "to open men's eyes, that they might receive inheritance among them that are sanctified, through faith in me," Acts xxvi. 18.

As for the matter of your argument, it stands not with truth. Sanctification is not before justification. Your distinction *in foro cœli et foro conscientiæ*, will not make it good: for besides God's secret purpose of justification, which is all the justification *in foro cœli*, and a sweet evidence of such justification in the heart, which is all the justification *in foro conscientiæ;* there is God's actual imputing of Christ's righteousness to a sinner, and his sins to Christ, whereby a sinner becomes actually justified, believing in Christ for such justification. Now will any man say, that a man is not thus justified, which is the proper, complete justification of a sinner, till it be made evident by his sanctification? St. Paul saith expressly, that "Christ justifies the ungodly," and that we are justified without works, or the deeds of the law, which he makes the conclusion of his dispute, Rom. iv. 5.

Your third argument is only a simile; Christ deals as husbands, before he bestoweth and giveth himself: in which argument you have strangely overshot yourself with a contradiction: I pray peruse it again. Christ, you say, as a husband to the church, sends and bestows many love tokens, before he bestows himself: can Christ be a husband to his church, and as such, send tokens before he hath given himself to her? Am I a husband to my wife, and have not given myself to her? You cannot but see the oversight; it may be in your simile you mean as wooers, for I would rather, if I can meet with it, answer your meaning: I affect not to insult over slips; any man, I know, may mistake in writing: if this be your meaning, then I answer with that known rule, *simile non probat.* So that this can bear no weight in proof.

2. It is not an infallible rule or practice, that men should not give themselves, before they give love tokens: at most, man's use is no pattern for Christ, much less a binding rule, that he

must do as they: so that he may give himself before any love tokens, for all this argument.

Your fourth argument is of the same nature with the former, *à simili*, from kings sending harbingers to prepare ways and lodgings for them, only you back this with some scripture, as Isa. xl. 3, 4, and Luke i. 17, 77. To all which I briefly answer, That although Christ, as King, like other kings, may have his harbingers, yet you know, that as kings, though they be not personally present with their harbingers, yet they are present with them, *authoritivé et cum potentiâ*. If they came not with the king's authority and power, they might command and go without, as the proverb is. So I say, you know that Christ was present with John the Baptist, (and I remember no other such harbinger, as is said "to make ready a people prepared for the Lord;") Christ was present with him, else he might have cried till his heart ached, before he could "turn the hearts of the fathers to the children, or the disobedient to the wisdom of the just;" or any other way prepared a people for the Lord; for certainly he had no natural power of his own to do so; he was indeed sanctified from the womb, but not naturally so holy, as of himself to work grace. If the power of his ministry was the power of Christ, doubtless Christ was present, and came to the hearts of men in his ministry. Now it is plain, that it is Christ which "gave gifts unto men," for so the apostle saith; so that still Christ must be given to work effectually with John's, or any other man's ministry, or else they can make no riddance of their work.

Your fifth argument is this; the hand must be stretched out before a gift can be received, and faith is that hand that receives and applies Christ; therefore the hand must be stretched out before Christ can be received. Hereto I answer, (1.) That I spake of God's giving Christ, not man's receiving; now Christ is given, and doth many things in men before they stoop to embrace him, namely, opening their eyes, and softening their hearts, therefore this argument comes not home. (2.) Whereas you say, that faith is that hand given of God: I have shewed before, that Christ is the author of it, not excluding the Father, but the Father by Christ works faith. (3.) You say the hand must be stretched out, but you say not by whom. I say, therefore, that it is by Christ the head, that gives motion to every

grace; it is he himself that gives the hand, and strength to stretch it out, "he doth all our works for us," as the prophet speaks.

Your sixth reason is drawn from the grace of spiritual hunger and thirst after Christ, which you say must precede the object, that is, the application of it; therefore this gift of hungering is before the gift of Christ. I answer, that you conclude more than is in your premises; your proposition speaks of our hungering before our applying; you conclude, that therefore we hunger before Christ is given. God's giving and our applying of Christ are not all one; therefore your argument is not good. (2.) I answer, that you mistake in limiting Christ too much, as if he were only the food of our souls, when he is both our food and the efficient of a spiritual appetite, and God gives him as well to effect the one, as to be the other; and therefore he must be given to frame a spiritual appetite in us before we can hunger. You say yourself it is no natural gift, and most truly. Now you know that Christ hath the dispensing of supernatural gifts; "having therefore received gifts," saith the psalmist, for men, that he may give gifts to men; as St. Paul hath it; "thou hast received gifts," saith David; "he gives gifts," saith Paul, referring to that place of David. Now that Christ effecteth such hunger, as well as other graces, is most plain in that general expression of his own, John v. 19. "What things soever the Father doth, the Son doth likewise;" which Christ illustrates by the instance of raising and quickening as the Father doth, ver. 21. He proves what he saith by this argument, "the Father judgeth no man, but hath committed all judgment to the Son," ver. 22; which judgment must needs be understood of a power to dispense all things, or else it comes not home to the premises.

For your seventh argument of seeking before we find Christ: I answer, that Christ is found of them that seek him not, Isaiah lxv. 1; your answer overthrows it not, but establishes it: for, 1, you grant *in terminis*, that God seeks us out first, and then add, when God means to manifest himself more fully, he causeth us to seek him, giving the spirit of supplication; so that our seeking, by your own words, doth not precede Christ's being given, only it precedes a more full manifestation of him, which I grant unto you. As for your notation of the subsequent words in that

text, Isaiah lxv. 1, "I am sought of them that asked not for me," (which are precedent, and not subsequent) consult with St. Paul, who can better interpret scripture than you or I, and you shall find that he makes both sentences in that text speak the same thing in substance; "But Esaias (saith he) was very bold, and saith, I was found of them that sought me not, I was made manifest to them that asked not for me," Rom. x. 20. He saith not as you do, when God will fully manifest himself, he causeth us to seek: but "he is made manifest to them that seek him not." Indeed he is more fully manifested after seeking, as I granted, but found and manifested before seeking.

Your eighth argument is taken from Christ's standing, and knocking, and our opening to him before he can come in, out of Rev. iii. 20. I answered the substance of this argument already, where you urged the same text; but because you have varied your terms a little, here I answer, secondly, that although Christ in that text doth stand at the door, knock and call for admittance, yet this hinders not, but that often he can and doth enter, the doors being shut, as he did literally to his disciples. Sometimes, as I said before, he breaks open the doors, breaking the hearts of men. Thirdly, I answer, whereas you require a key, or power given to open before admission of Christ, for that the opening of the inhabitant precedes the entrance of a stranger. To this, I say, that the key which you require to be given before Christ, it is in Christ's hand, and not the inhabitant's; so saith Christ himself, by John, to the church in Philadelphia: "These things saith he, that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;" Rev. iii. 7. As therefore a prisoner, (for such are sinners, till Christ frees them) that hath not the keys of his prison, can neither go forth himself, nor let a friend into him, but by him that hath the keys in his power; so neither can a sinner get out of his dungeon, nor let any in to help him, till Christ that hath the keys, will open the prison.

Your ninth reason is grounded on the unfitness of a person for Christ, whilst he is impure, and unholy: for say you, what communion or conversation can the pure and holy have with the impure and unholy? Answer, it seems then by this, that a person must be pure and holy, and thereby fit to have communion with Christ, before Christ be given. I confess this reason

of yours likes me worst of all: I am sorry to see it come from a Protestant, painful divine. I pray you consider the end of Christ's coming; was it for the whole and righteous, or for the sick and sinners? Suppose men pure and holy, what need is there of Christ? If any thing could rid the sink of man's filthy heart and life, but Christ himself, his coming were but vain: you know the rule, *frustra fit per plura, quod fieri potest per pauciora;* recall this, I pray you, lest you make the death of Christ of none effect. You know, that "in due time Christ died for the ungodly;" Heb. xiii. "By himself he purged our sins." But you say, there can be no communion between purity and impurity. I answer, no more will there be, though Christ come to a filthy sinner; I say no communion, because Christ makes clean as he goes, he washeth away the blood: after he is come, he presently perfumes all the rooms of the heart, as soon as he comes with the odours of his own sweetness. He that shall stay for Christ till he be pure, holy, and fit for him, before God will give him, he shall stay long enough. I know not whither any person shall go for such trimming, but to Christ; the Father I am sure sends us to him, "This is my beloved Son, hear you him." God turns men over to Christ, as Pharoah did his needy subjects to Joseph, wherein Joseph was a type of Christ.

Your tenth and last reason seems to be grounded on experience of God's manner of dealing with many in their conversion: sin and hell is in their eye before he reveals Christ his Son to them, and dispels those clouds. Whereto I answer with concession, that God doth often deal in this manner; but this overthrows not my assertion, that Christ is the first gift before the gift of humiliation: it only infers, that a man may be long humbled before Christ be revealed to his spirit; but, as I have said before, Christ is often given before he be revealed: and I say now, if a person be truly spiritually humbled, Christ is given to him before he be revealed to be his Christ, (1.) to melt and break his heart in this manner: (2.) to uphold his spirit from sinking and perishing under this broken condition: this is very plain in that comfortable speech of Christ, Isaiah xli. 10, 14; "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

That it is Christ who speaks this, is plain in the 14th verse; "Fear not, thou worm Jacob, I will help thee, saith the Lord, and thy Redeemer." All this you see infers no more than the divers manner of Christ's drawing a people to himself.

As for your two reasons, why God (by Christ) deals in such a manner as you speak, I can say little to them, only this, God's reasons are hid in his own breast; he is a free agent, and can work as he will: but sure sometimes some persons who have not been as great sinners as others, have tasted as deep of this bitter cup as others, some whereof I have observed myself. And I believe that the conversion of some others hath been as strongly wrought, and as firmly established, who have not cast anchor at hell gates, and been there staid, as they who have. But to deal freely with you; I believe many poor souls have been held under hatches the longer, because some have withheld Christ from them, or themselves have not dared to think Christ belongs to them, though he have been the chiefest of ten thousand in their eye; they stick fast, because they cannot think Christ is come to pluck them out.

So I come to your last head, to examine the absurdities you conclude would follow my assertion; wherein I shall not only clear my assertion of those absurdities, but also retort them on yours.

You say, if Christ be the first gift before any grace be given, then preaching repentance with John, and preparing Christ a people, would be vain. I answer, that it follows not, neither do you offer to prove it. The ground of my denial is this, because Christ being first given, he puts life into our ministry, whereby we preach with power; and for the same reason I retort the absurdity on your assertion; for if Christ be not given first, all the strength we can have in preaching must be but our own; you cannot assign a middle strength between Christ's and ours, for the Spirit that helps, is the Spirit of Christ. Now whether men preaching repentance, without Christ given to give life to it, is not a preaching repentance in vain, I leave any understanding man to judge.

Your second absurdity rebounds from my assertion against the breast of yourself, on the same ground; namely, that others hearing would be in vain: for certainly, if Christ be not given to open the hearts of men in hearing, their hearing would be in vain, which is the reason that so many hear to no purpose, because Christ speaks not to their hearts.

Your third absurdity falls off from mine, and sticks to your assertion on the same ground also, namely, that the law were needless to humble and school men; if you speak of a sanctified and faithful humbling, (for as I said, unto this effect it is delivered in the hand of a mediator, and "there is but one mediator between God and man, the man Christ Jesus.") Preach the law as long as you will, except Christ be present in your ministry, and in the hearts of your hearers, it may prove the ministration of death, from you to the hearers, but never of life.

Your last absurdity seems most strange: if Christ be first given before humiliation, &c. then infants (you say) dying so, having no faith to apprehend Christ, could have no grace, and so not be under mercy. This I would fain learn of you, what it is that saves infants, whether Christ alone, or grace? You say they have no faith: I can more truly say they have no humiliation, or other such graces. Now I pray you think, if Christ be not given before there be some graces, which children have not, where is the possibility of their salvation, except you can find some other name under heaven by which a man may be saved, besides the name of Christ, which I know you cannot? But on the other side, let Christ be given, and they are sure enough. But whereas you say, they have no faith, look with a candid eye on that passage of our Saviour, who called a little child, and set it in the midst of them, and he saith, "whoso shall offend one of these little ones that believe on me," Matt. xviii. 6. I am persuaded you meant something else, when you set down this absurdity; for I cannot devise how you make it follow the doctrine you oppose. This I am sure, let an infant have Christ given to it, whatever else it wants, all danger is past.

Thus you see, as you required, (which is a little more than became you, for desire would have expressed more humility) I have not only answered yours, but also punctually; with which I hope you will rest satisfied.

POSTCRIPT

YOU say, against the priority of Christ a gift, being proved by the attribute of the Father, that this proves not priority; for before generation or vivification, there must be corruption and mortification, which gift and act of mortification must be before the other.

Sir, you may spare your philosophy and logic, except you can make better use of them; for your philosophy you bring, knocks your assertion on the head; for you say, corruption and mortification are before generation and vivification, but your philosophy makes generation first, and corruption last; do but peruse it again; *generatio unius* (that is first) *est corruptio alterius*, that is last. I pray, how do you by this philosophy conclude against me? Observe my assertion; Christ being the Father, he must first be given, before a child can be begotten: where do you hit me? You say I would have vivification before mortification; no such matter, but Christ before grace. But to answer your meaning, if I can hit it, which I suppose is, that our natural old corruption must vanish, before we are spiritually quickened. If this be your meaning, then I answer, if this were true, what is it to the purpose? is not the Father the author of both, as well the corruption as generation you speak of? Is not Christ also the mortifier and quickener of men, as he is the everlasting Father? And must he not be given to do both, before they be done?

THUS Dr. Crisp, with a lamb-like meek spirit, answers his rough opposer, and vindicates this great truth, and instead of insulting over his adversary, when he hath him on the hip; he doth not flump him down fiercely; he flies not in his face, calling him Jezebel, but gently lays him on the ground, only saying, require is a little more than became you; desire would have expressed more humility; having learnt of the everlasting

Father Jesus, to be meek, and lowly of heart; which God grant to all that profess his name *Jehovah tzidkennu*, "the Lord our righteousness." Now that this, and the foregoing discourse of Christ being made sin for us, may be profitable and establishing to some dear lover of our blessed Lord Jesus, and panter after him, that love to study him, and gather up some sweet flower out of every discourse that savours of his precious ointment, is my hearty desire: to him that is the author and finisher of faith, that gives grace and glory, and withholds no good thing from those that love him; (and this every poor, hungry, thirsting soul that God thus makes willing in the day of his power, "to hunger and thirst after Christ their righteousness," shall in his time find) to him, with the Father, and the blessed Spirit, be glory and honour, now, (and at the blessed and glorious appearance of the Lord Jesus, ready at hand) and to all eternity, Amen. So prays the most unworthy branch of the deceased Tobias Crisp.

SCRIPTURES

TOUCHED AND INSISTED ON.

		Page
1 Cor. ii. 8.	IF had known, would not have crucified Christ	57
Isaiah liii. 6.	Our sins laid on Christ	ibid
4.	Our languishments he bare	59
Acts viii. 32.	Esay speaks of Christ a sheep led to the slaughter	ibid
Heb. iv. 15.	Christ touched with our infirmities	ibid
Isaiah liii. 4.	Our sorrows he carried them	60
5	Wounded for our transgressions	ibid
	He was pounded for our iniquities	61
	The correction of our peace on him	ibid
John xvii. 25.	The righteous Father did it	ibid
Isaiah liii. 5.	By his stripes healing to us	62
Psalm xxxviii. 6.	My wounds stink	ibid
4.	The Lord, *hiphgiya*, made fall on him our iniquity	63
1 Sam. xxii. 18.	*Pegay*, fall thou (*Doeg*) on the priests	64
Isaiah liii. 8.	Christ cut off, the stroke was from our transgression	66
10.	The Lord took pleasure to pound him	67
Rom. xi. 33.	O Bathos, O the depth of the riches of wisdom	ibid
Matt. viii. 17.	Esay speaks of Christ, himself took our infirmities	68
Isaiah liii. 10.	Thou shalt constitute his soul guilt	ibid
11.	By his knowledge he works justification, for he bears sins	69
12.	He did bear the sins of many	70
Gen. ii. 9.	The tree of life, type of Christ, grew in the midst of the garden	72
iii. 8.	Adam hid in the garden	ibid
Rev. xxii. 2.	Christ is the tree of life	ibid
Exod. xxviii. 36.	That Aaron may bear the iniquity on the plate of gold	ibid
Heb. ix. 24.	It is Christ is the Aaron appears in the presence of God for us	ibid
Rev. viii. 3.	Christ offers the golden incense, with the prayers of saints	ibid
Lev. iv. 3.	The priest shall offer the heifer a sin	74
8.	All the fat shall be taken off the heifer, the sin	75
13.	If Israel do amiss, and be guilty	76
14.	The congregation shall offer a young bullock for the sin	ibid
20.	The heifer the sin	ibid
21.	And he shall burn the bullock the sin	77
24.	He shall put his hand on the goat, a sin it is	79
25.	The priest shall take the blood of the sin and put on the altar	ibid
26.	The priest shall expiate over him from his sin	80
27.	The soul that sins, is guilty, so Christ's soul made guilt	81
29.	The she-goat is sin, and he shall slay the sin	ibid

		Page
Rom. vi. 10.	He died to sin once	82
Col. ii. 14.	Nailed on the cross	ibid
Lev. iv. 32.	If he bring a lamb for sin, he shall lay his hand on the head of the sin	ibid
John i. 29.	Christ the Lamb of God	83
Heb. vii. 25.	He maketh intercession for all that come to God by him	ibid
Lev. iv. 34.	And the priest shall take the blood of the sin	ibid
35.	By the blood of the sin the priest shall make atonement for sin	84
v. 3, 4, 5.	The sinner is guilty, or is *asham*	84 & 85
6.	He must bring his beast, his *asham*, the same as Christ, Isa. liii.	85
Jer. xxxiii. 16.	She is called Jehovah our righteousness	Ibid
1 Cor. xii. 12.	She is called Christ	ibid
Levit. v. 7.	He shall bring two sons of the dove, one for the sin	86
8.	He shall bring them to the priest for sin	87
9.	And he shall sprinkle the blood of the sin	ibid
10.	The priest shall make atonement for his sin	ibid
11.	He shall bring fine flour for a sin	88
	He shall not put oil on it, for it is sin	ibid
Heb. x. 11.	Which things were figures of the true, and Heb. ix. 24	89
Lev. v. 12.	The priest shall incense the altar with the flour the sin	ibid
Heb. x. 1.	The law having the shadow of good things to come	ibid
Col. ii. 17.	But the body is of Christ	ibid
Lev. vi. 6.	And he shall bring his guilt, a ram without blemish	90
7.	The priest shall make an atonement for him	ibid
17.	It is holiness of holinesses, as the sin, and as the guilt	ibid
18.	Every one that touches them, shall be holy	91
25.	This is the law of the sin, the sin shall be killed	ibid
27.	Whosoever shall touch its flesh, shall be holy	92
29.	It is most holy, or holiness of holinesses	ibid
30.	The sin that hath its blood brought in, shall not be eaten	ibid
Lev. vii. 1.	This the law of the trespass, holiness of holinesses it	ibid
2.	They shall kill the trespass, and the blood shall he sprinkle	93
Rev. i. 5.	He washed us from our sins in his blood	ibid
Lev. vii. 5.	The priest shall burn them, it is a trespass	ibid
6.	It is most holy, holiness of holinesses	ibid
7.	As is the sin, so the trespass	ibid
18.	If eaten the third day, it shall not be accepted	ibid
37.	The law for the ascending, for the meat, for the sin, and for the guilt	95
Dan. ix. 24.	He made an end, he sealed up sins	ibid
Exod. xiv. 13.	Ye shall see them no more for ever	96
Lev. viii. 2.	Take a bullock for a sin	ibid
14.	And he brought the bullock for a sin, and he slew it	ibid
Heb. ix. 13.	He purifies with better sacrifices than these	ibid
Lev. ix. 2.	Take a calf, the son of a cow, a sin	ibid
3.	Take ye a kid of the goats for a sin	97
7.	Approach to the altar, and offer thy sin	ibid
8.	Aaron went to the altar and slew the calf the sin	ibid
10.	The fat of the sin he burnt	98
16.	He took the goat which was the sin for the people	ibid

		Page
Lev. ix. 22.	Aaron blessed them, and came down from offering the sin	100
x. 15.	Moses seeking sought the goat the sin	102
17.	Wherefore have ye not eaten the sin	103
	For it is holiness of holinesses	ibid
19.	Had I eaten the sin to-day, had it been well	104
xi. 32.	Who touched unclean thing, unclean till evening	105
xii. 6.	The woman that brings a son, shall bring a turtle a sin	ibid
8.	If not able to bring a lamb and turtle, she shall bring two turtles	106
1 John iii. 5.	He was manifested to take away our sins	107
Lev. xiv. 12.	The priest shall take one he-lamb and offer him trespass	ibid
14.	The priest shall take the blood of the trespass	108
17.	The oil shall the priest put upon the blood of the trespass	ibid
19.	The priest shall offer the sin	ibid
21.	If he be poor he shall take one lamb for a trespass	109
22.	There shall be one turtle a sin	ibid
24.	The priest shall take the lamb the trespass	ibid
25.	He shall kill the lamb the trespass	ibid
28.	He shall put the oil on the blood of the trespass	ibid
31.	He shall offer one (turtle) for a sin	ibid
xv. 15.	The priest shall offer one pigeon for a sin	ibid
30.	He shall offer one a sin	110
Cant. iii. 11.	Go forth, and behold King Solomon with the crown	ibid
ii. 9.	My beloved is like a roe	ibid
Lev. xvi. 5.	He shall take two kids for a sin	111
6.	Aaron shall offer the bullock the sin	ibid
8.	Aaron shall cast lots upon the two goats	ibid
Psalm. xvi. 5.	Thou maintainest my lot	ibid
Lev. xvi. 9.	The goat on which the Lord's lot fell, he shall offer him a sin	112
10.	The goat, the scape-goat shall be presented alive before the Lord	ibid
21.	Aaron shall lay his hands and confess, &c.	ibid
John iv. 3.	I came to do the will of him that sent me	114
Psalm xxxii. 4.	Thy hand was heavy upon me	ibid
Lev. xvi. 22.	The goat shall bear upon him all their iniquities	117
1 Pet. ii. 24.	Who his own self bare our sins	119
Lev. xvi. 25.	The fat of the sin shall he burn	121
27.	The bullock the sin shall one carry out	ibid
27.	And the goat the sin	ibid
30.	He shall make atonement to cleanse you	ibid
34.	To make an atonement for all their sins	ibid
Gen. iv. 3.	Cain brought of the fruit of the ground, and Abel his firstlings	122
Heb. xi. 4.	By faith Abel offered	ibid
Gen. ii. 9.	The tree of lives in the midst of the garden	123
Exod. xxix. 14.	The flesh of the bullock it is sin	125
36.	And the bullock thou shalt make a sin	ibid
Gen. xxxix. 9.	How shall I do this, and sin	ibid
Exod. xxx. 10.	Aaron shall make atonement with the blood of the sin	126
7.	Bearing iniquity, transgression, and sin	ibid
1 Kings vii. 10.	Hear and forgive	ibid

		Page
Lev. xxiii. 19.	A kid of the goats, one for a sin	126
Numb. vi. 11.	The priest shall make one for a sin	127
12.	He must bring a lamb for a guilt	128
16.	The priest shall offer (make) his sin	ibid
vii. 16, 22, 28, 82, 87.	One kid of the goat, a sin	ibid
viii. 8.	An heifer, the son of a cow, thou shalt take for a sin	ibid
12.	And do thou make one a sin	129
ix. 13.	The man that keeps not the passover shall bear his sin	131
Rev. xxii. 17.	He that will, let him take the water of life freely	ibid
Numb. xiv. 18.	The Lord is of great mercy bearing iniquity	ibid
Lev. xxiv. 15.	The man that curses his God, shall bear his sin	ibid
Numb. xv. 24.	They shall offer a kid for a sin	ibid
25.	They shall bring their sin before the Lord	132
27.	He shall bring a she-goat for a sin	ibid
xviii. 1.	Thou and thy sons shall bear the iniquity	ibid
1 Cor. v. 7.	Christ our passover was sacrificed for us	ibid
Heb. vii. 27.	By the eternal spirit he offered himself	ibid
ix. 14.	To purge our consciences	ibid
John v. 39.	The scriptures testify of me	133
John xix. 28.	Jesus knowing, &c. that the scriptures might be fulfilled	ibid
36.	These were done that the scriptures might be fulfilled	ibid
Exod. xii. 46.	Neither shall ye break a bone thereof	ibid
1 Cor. x. 4.	That rock was Christ	ibid
Numb. xviii. 9.	Every sin of theirs shall be most holy for thee	ibid
Heb. ii. 14.	He by death destroyed him that had the power of it	135
1 Cor. xv. 3.	He died for our sins according to the scripture	ibid
2.	He saved us not according to our works	ibid
Numb. xviii. 22.	They must not come nigh, lest they bear their sin	ibid
23.	The Levites shall bear their iniquity	136
Heb. x. 11.	Every priest standeth daily offering	ibid
12.	This man offered one sacrifice for sins	ibid
Acts xxvi. 18.	Being sanctified by faith which is in me	ibid
Numb. xix. 19.	The ashes is sin (called purification for sin)	137
17.	They shall take the ashes of the burning the sin	138
Numb. xxviii. 15, 22, and xxix. 5, 11, 16, 19, 22, 25, 28,	the goat the sin	140
Zach. xii. 10.	They shall look on him, and mourn	141
Acts xv. 11.	We believe through grace, we shall be saved as they	ibid
Rom. v. 20.	Where sin abounded, grace doth much more	142
2 Chr. xxix. 21.	They brought seven he-goats for a sin	143
24.	The king commanded (the goats) the sin for all Israel	ibid
1 Sam. vi. 3.	In any wise return him a trespass	ibid
4.	What shall be the trespass, five emrods and five mice	144
8.	Put the jewels of gold, ye return him a trespass	ibid
17.	These the Philistines returned a trespass	ibid
Neh. x. 32.	We made ordinances for the sin (sin-offering)	ibid
Ezek. xl. 39.	Two tables to slay the sin and the guilt	144
xliii. 19.	Thou shalt give a young bullock for a sin	ibid
25.	Seven days thou shalt make a goat a sin	145
xliv. 27.	In the day he goeth in, he shall offer his sin	ibid
29.	They shall eat the sin and the trespass	ibid

		Page
Ezek. xlv. 17.	And (the priest) he shall prepare the sin	145
xlv. 19.	And the priest shall take the blood of the sin	ibid
20.	And so shall ye expiate the house	146
22.	The prince shall make for him the heifer a sin	ibid
23.	And he shall make a sin a kid of the goats	ibid
25.	According to the sin, and according to the burnt-offering	ibid
xlvi. 20.	This the place where the priest shall boil the guilt and the sin	ibid
Isaiah liii. 10.	Thou shalt constitute his soul guilt	147
Josh. xxiv. 19.	He is a jealous God, he will not bear away your sin	ibid
Job vii. 21.	Why dost thou not (pardon) bear away my transgression	ibid
	And make pass away mine iniquity	148
Isaiah xvi. 1.	Send ye the lamb to the ruler	ibid
Isaiah lviii. 3.	Have we not prayed, and thou seest not	ibid
Job vii. 20.	I have sinned, what shall I do unto thee	149
Matt. xix. 16.	Good master, what shall I do for eternal life	ibid
Psalm xxv. 18.	Look on my afflictions, and bear for all my sins	ibid
xxxii. 1.	O the blessedness in bearing transgression, and in covering sin	ibid
lxxxv. ii.	Thou hast borne the iniquity of thy people	150
1 Sam. xv. 25.	And now bear, I pray, my sin	151
Isaiah ii. 9.	Forgive them not, it is, bear not for them	ibid
xxxiii. 24.	The people dwelling in it, their sin shall be borne	152
Isaiah i. 18.	Your sins shall be white	ibid
xl. 2.	Her iniquity is made pleasant	ibid
Jer. l. 20.	They shall be sought for, and none	153
Mich. vii. 18.	Who a God as thou bearing iniquity	ibid
Matt. vi. 12.	Do away our sin	154
viii. 17.	Himself bare our sickness	ibid
Heb. ix. 28.	He was once offered to bear the sins	ibid
1 Pet. ii. 24.	He himself bare our sins, *anenenken*	ibid
Psalm lxxix. 9.	He hath purged our sins	ibid
Isa. xxxviii. 17.	He hath cast away all my sins	ibid
xliv. 22.	I have blotted out all thy sins	ibid
Dan. ix. 24.	He hath made an end of sin	ibid
Matt. i. 21.	He shall save his people from their sins	ibid
Rom. iv. 7.	He hath covered sins	ibid
xi. 27.	This my covenant when I shall take away their sins	ibid
Gal. i. 4.	He gave himself for our sins	ibid
Heb. i. 3.	He hath by himself purged our sins	ibid
x. 2.	No more conscience of sin	ibid
12.	He hath offered one sacrifice for sins	ibid
16.	There remains no more sacrifice for sins	ibid
1 Pet. iii. 18.	Christ hath once suffered for sins	ibid
1 John ii. 2.	He is the propitiation for our sins	ibid
1 John iii. 6.	He was manifested to take away our sins	ibid
Rev. i. 5.	He hath washed us from our sins in his blood	ibid
1 John iii. 23.	This is his commandment, that we believe, &c.	155
xiv. 26.	The Spirit shall bring all to your remembrance	156
Psalm cxxvi. 6.	He that goes forth weeping, shall come rejoicing	161
cxvi. 12.	What shall I render to the Lord	ibid
1 Pet. ii. 2.	Desire the sincere milk of the word	ibid

		Page
Gal. iii. 10.	As many as are of the works of the law, are accursed	162
Acts xxiv. 16.	To have a conscience void of offence	163
1 Tim. i. 19.	Holding faith and a good conscience	ibid
1 Pet. iii. 21.	The answer of a good conscience saves us	ibid
2 Cor. v. 11.	I trust we are manifest in your consciences	164
1 John iii. 21.	If our hearts condemn us not, we have confidence	ibid
2 Pet. iii. 18.	Grow in grace, and in the knowledge of our Lord Jesus	165
2 Sam. xii. 13.	God hath put away thy sin	ibid
Psalm xix. 7.	The command is sure, making wise the simple	ibid
cxix. 98, 99, 100.	The word made wiser than enemies, teachers, ancients	ibid
Cant. vii. 12.	He feeds among lilies, there will I give my love	166
James i. 18.	Of his own will he begot us by the word	ibid
Ezek. xvi. 9.	Then washed I thee with water	ibid
..... 8.	But first I entered into covenant, thou becamest mine	ibid
Deut. xvii. 19.	He shall read therein all the days of his life	ibid
Psalm ii. 11.	Rejoice with trembling	167
Luke vii. 38.	Mary stood behind him weeping	169
Luke xvi. 15.	Ye justify yourselves	171
Luke xviii. 9.	He spake to them that trusted in themselves	ibid
Heb. x. 10.	We are sanctified by the offering of Jesus once for all	172
14.	By one offering he perfected for ever those that are sanctified	ibid
Gal. i. 8, 9.	If an angel preach another gospel	173

These are some springs, from whence do run
Love streams from God, through Christ his Son.

TO WHOM BE GLORY FOR EVER AND EVER!

May 16, 1691.

THE END.

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